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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, OCTOBER 11, 1845. DAVID REED, PROPRIETOR.

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THE OLD TESTAMENT.

'Such is the connexion between Christianity and the Jewish religion, that the divine origin of the former implies the divine origin of the latter. Christianity, if I may so speak, has made itself responsible for the fact, that the Jewish religion, like itself, proceeded immediately from God. But Christianity has not made itself responsible for the genuineness, the authenticity, or the moral and religious teachings, of that collection of books by Jewish writers, which constitutes the Old Testament. Taken collectively, it may appear, on the one hand, that those books possess a high and very peculiar character, which affords strong evidence of the divine origin of the Jewish religion; and it may appear, on the other hand, that they also contain much that is incredible, and much that does not approve itself to our understanding and moral feelings. But if the latter be the case, it is a fact with which Christianity is not concerned. Our religion is no more answerable for the genuineness, or the contents, of a series of Jewish writings, dating from an uncertain period, and continued till after the return of a part of the nation from the Babylonish captivity, than it is responsible for the genuineness and contents of the works ascribed to Christian authors from the second century to the eleventh. The truth of our religion is no more involved in the truth of all that is related in the Books of Judges, of Kings, and of Chronicles, or in the Pentateuch, supposing the Pentateuch not to be the work of Moses, than it is in the truth of all that is related in the Ecclesiastical Histories of Eusebius, Sozomen, and Theodoret.

If these propositions be true, they go far to remove those difficulties, which not only embarrassed the early Christians, but which have continued to embarrass Christians in every age.—But if they be true, a great error has been committed both by Christians and by unbelievers.—The most popular and effective objections of unbelievers have been directed not against Christianity, but against the Old Testament, on the ground that Christianity is responsible for the truth, and for the moral and religious character, of all its contents; and, instead of repelling so untenable a proposition, believers have likewise assumed it; or rather they have earnestly affirmed its correctness, and proceeded to argue upon it as they could.

Thus the books composing the Old Testament have been stripped of their true character, which renders them an object of the greatest curiosity and interest; and a false character has been ascribed to them, which brings them into perpetual collision with the moral and religious conceptions of men of more enlightened times than those of their writers, with the principles of rational criticism in the interpretation of language, and even with the progress of the physical sciences. Insuperable objections to the character ascribed to them, objections such as presented themselves to the minds of the early catholic Christians and the Gnostics, lie spread over the surface of these writings. To those objections, thus obvious, familiarity may render us insensible or indifferent. We may pass over them without regard. We may rest in the notion that they admit of some explanation. We may acquiesce, with more or less distrust, in theories and expositions, by which it has been attempted to gloss them over. But, in proportion as these books are critically examined, and as knowledge and correct modes of thinking advance, new objections start up. These, from their novelty, often receive a disproportioned share of notice; and much is thought to be done, if the force of some one that has recently become an object of attention can be broken; while difficulties more important are comparatively neglected.

Every one knows for how long a time there was a struggle between the authority falsely ascribed to the Old Testament, and the true system of the planetary motions. It is only within the present century that it may be considered as having ceased, so far as the Roman Catholic church, that is, so far as the majority of Christians, is concerned. In our day the discoveries in geology have, in like manner, been encountered by the narrative given in Genesis of the Creation. Attempts, which to many seem abortive, have been made to reconcile them to each other. But, in the mean time, a greater difficulty, as implying greater ignorance of the true constitution of the physical world, has attracted comparatively little notice, though it occurs likewise in the account of the Creation. It is there taught, according to the obvious meaning of language, that the blue vault of heaven is a solid firmament, separating the waters which are above it from the waters on the earth, and that in this firmament the heavenly bodies are placed.*

The supposed necessity of maintaining the truth of all that the writers of the Old Testament have said or implied has operated, as might be expected, in a manner the most prejudicial to a firm and rational faith in Christianity. The philosopher, who cannot but regard many of the representations of the Deity in the Old Testament as inconsistent with his character; the enlightened Christian, who is unable to believe that God commanded the indiscriminate massacre of men, women, and children, by his chosen people, in order to prepare them for his service; the moralist, who perceives that the principles and feelings, expressed or approved in portions of these books, belong to an unenlightened and barbarous age; the careful inquirer, who finds that there are parts of the history which he cannot receive as true, because they involve contradictions, or are contrary to all probability; he, in a word, who, examining without prejudice, sees the many objections to which the Old Testament is exposed, when put forward as an authoritative guide in religion, morals, and history, (even if such authority be not claimed for it in the physical sciences,) is told that, if he would be a Christian, he must renounce his objections, and that it is a part of his religion to receive the Old Testament as bearing such a character. The solutions of the objections to its supposed character, which have been offered by wise and good men, are often such that it is difficult to believe them to have been satisfactory to the proposer. They proceed on false principles, or assume facts without foundation.—They are often superficial, evasive, or incoherent. They appear to result from a feeling of the necessity of saying something. They are often such as can be regarded by any one as admissible only on the ground, that there must be some mode of explaining away all such objections, and, therefore, that there is, in every case, a presumption in favor of a particular explanation, when no other can be found so plausible. Thus, then, the truth of Christianity having been made to appear as if implicated in the truth of a position that cannot be maintained, its evidences, though their intrinsic validity has not been weakened, have been deprived of much of their power over the minds of men.

In expressing these opinions, one is but giving form and voice to the ideas and feelings that exist in the minds of a large portion of intelligent believers. There is nothing in them of novelty or boldness. One is but saying what many have thought before him with more or less distinctness. But he, who discusses the errors that have been connected with our religion, for the purpose of separating them from it, and preventing their further hindrance to its reception and influence, must prosecute his labor under a great disadvantage; for he is liable to be altogether misunderstood or misrepresented. There are two classes of writers, who, with wholly opposite views, have called attention to these errors. One class consists of those who have confounded them with our religion, who regard them as essential parts of it, who direct their reasoning or their ridicule against them, and, in exposing them, consider themselves as confuting the claims of Christianity. The other class is composed of such as, with a deep sense of the value of our religion, are solicitous to remove from it all that has obscured its character and weakened its power. The purpose of one class is the very opposite of that of the other; but they agree as to the nature of the errors. By both they are equally considered as indefensible; and often this correspondence alone is regarded; and the most earnest defenders of Christianity have been confounded with its enemies, by such Christians as agree with its enemies in viewing those errors as essential to our faith.

It is, at the same time, not to be doubted, that he, who has been compelled to renounce many prejudices respecting Christianity is in danger of becoming unable to discriminate between what is true and what is false, and, consequently, of renouncing our religion altogether. As he relinquishes one doctrine after another, which he had held as a part of his faith, a skeptical turn of mind is likely be be formed; a prejudice may grow up against whatever has been received as true; his judgment may become bewildered, and he may lose confidence in its decisions, except when they favor unbelief; while, having been led wrong by the guides whom he had trusted, he is also deprived of that reliance on the judgment of others, which is so often important or necessary to the strength of our convictions, and even to the formation of our opinions. All this may take place in the mind of one whose intentions and feelings are wholly honest. Religious truth, which so many have been seeking for so many centuries, and which, amid the vast diversity and opposition of opinions, it is clear that so few can have found, is not to be secured by mere honesty of intention and feeling. To separate from Christianity what has been erroneously connected with it, and what has become incorporated with the religion of many Christians, I mean, to effect the separation in one's own mind, is not an easy task. It is not strange that some, whose attention has been strongly directed to those errors, should have failed to accomplish it; that they should have wanted the learning and judgment, the power of discrimination, the integrity of purpose, the just conception of the essential character of Christianity, and the deep sense of its value, which are prerequisites and sufficient safeguards in the inquiry; and that, having begun as reformers, they should have ended in being unbelievers.

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* 'And God made the firmament and divided the waters under the firmament from the waters which were above the firmament: and it was so. And God called the firmament heaven. . . . . And God said, Let there be lights in the firmament of the heaven. . . . . And God set them in the firmament of the heaven to give light on the earth.' Genesis, i. 8, 14, 17. Compare the account of the Deluge, in which it is said, that 'the windows of heaven were opened;' and Psalm cxlviii. 4, where 'the waters above the heavens' are called upon to praise the Lord.

[Norton on the Genuineness of the Gospel.

For the Register.

IN WHAT MANNER DID THE LORD JESUS CHRIST REGARD AND TREAT THE JEWISH SCRIPTURES?

We have already seen—to some extent—*how* He regarded and treated them. Read Matt. v. 21–48. He did not profess to give an *exposition*. He taught not as an *expositor;* first give a text and then proceed to explain it. No. Having adduced a passage from the Jewish law He proceeded to impugn and to correct it. The Scribes of that day taught in the mode of *exegesis* and *commentary*. But Jesus 'taught as one having authority.' He did not cite passages from Moses *as being the word of God*. 'Ye have heard it hath been said by them of old time.' He thus described the Jewish law as being the wisdom of 'by gone days.' Had He regarded the Mosaic Scriptures as the very word of God—the dicta of absolute Divinity—He surely would not have described and treated them as He did. He would not have set some of them at nought as being obsolete and untrue. These men 'of old time'—Moses and others—wrote according to the light they possessed. *They did their best*. Though they had light, it 'shone in darkness, and the darkness but imperfectly comprehended it.' Many things in their writings are faulty and need correction.

But though the Lord Jesus Christ did thus depart from the popular view of the canonical Scriptures of the Jews, yet He treated them with very great respect. He was cautious not to startle and alarm the people. 'Think not that I am come to destroy the law of the prophets. I am not come to destroy but to fulfil;'—not to pull down but to build up—'for I say unto you that heaven and earth shall sooner pass away than one jot or tittle of the law shall fail of its accomplishment.' The law contained elements and principles of truth and goodness which are pure, vital, indestructible. These will never become obsolete, but endure forever. And the mission of Jesus Christ was, to give development and extension to those principles: to set them in a strong light before the eyes of men; to detach them more and more from unkindred and false associations; to segregate the true from the untrue; to garner the wheat and burn the chaff. Thus all that was true in the law would be fulfilled. And all that was faulty would be removed out of the way.

Our Savior usually speaks of the Jewish law as being *the work of God*. 'Did not Moses give you the law?' 'Moses gave you circumcision.' He does not say that *God* gave them that law. Neither does He expressly deny that the Mosaic institutions were of God. In a secondary sense they *were of God*. But if they had been so in the *highest sense* the Son of God would not, surely, have contradicted some of them in their plain and acknowledged sense.

It was the common practice of our Lord Jesus Christ *to recognise* the prevalent opinions of His countrymen. *They* believed in the plenary inspiration of Moses and the prophets. He, therefore, often refers to the Scriptures as being *an authoritative* source of truth. They also believed in the doctrine of *signs* and *prognostics;* that uncommon meteoric appearances foreboded and announced some impending disasters. And our Savior adopted language which had grown out of this popular belief. Hence He foretells the judgments coming on the nation by describing *those signs* in the heavens which were believed to foretell them. '*The sun shall be darkened and the moon turned into blood and stars shall fall from heaven.*' As these celestial phenomena were supposed to betoken the catastrophe of nations, cities and kings, it became the custom of prophets to announce great events in language *transferred from the signs*. Our Savior adopts this custom. Yet we are not, probably, to understand Him as endorsing *the doctrine of signs*. He conforms Himself to the usages of the people and the times.

On a certain occasion, the Lord Jesus is reported to have said; 'all things must be fulfilled which were written in the law of Moses and in the prophets and in the psalms concerning me.' Here is a distinct recognition of Messianic prophecies in the Old Testament. But it is not necessarily implied that all were real prophecies which the Jews accepted as such. A candid examination will set aside a large proportion of them as having only an imaginary foundation.

Did Moses work *all* the miracles ascribed to him? There is no better evidence that he did than there is that the Magicians performed those which are attributed to them. It is declared of the latter that they changed rods into serpents, turned water into blood, and effected a miraculous multiplication of frogs. If the magicians did all this, Moses, doubtless, did all those wonders which are ascribed to him.

There is one thing, relative to this subject, concerning which we may entertain no doubt. It is, that the Jews, in succeeding generations, *believed* that Moses wrought all the prodigies related in the book of the law. They would not otherwise have had confidence in his institutions. The department of supernaturalism in the early ages of the world was so wide and the partition between the *con*-natural and the *preter*-natural was so thin and indefinite that a reputed doer of miracles was not the rarest thing under the sun. Unless a man could perform super-human works he could have but an ordinary reputation and influence. The belief that Moses wrought miracles aided essentially the reception of his law. The Jews would not have submitted to it from any inferior consideration. And thus *the belief* that the gift of miracles *does exist* among men has greatly promoted the cause of religious institutions. It has, in a manner, been their *nurse;* their support.

Among a people who entertain the belief of miracles it is, by no means, an impracticable thing to inspire the persuasion that they have taken place in certain given instances. And the main question before us is, *were all the reported miracles necessary in order to account for the Jewish institutions and Scriptures?* Might not the nation have been brought out of Egypt and established in Palestine without the occurrence of all the prodigies recorded in their books? Is it *necessary* to admit inconsistent events as being veritable facts? Shall we believe that Jehovah was *One God* among a multitude of *other gods* similar to Himself except that He was more powerful than they? Must we admit that He was so wanton and merciless as the record declares Him to have been? Shall we believe that He would *create* wickedness for the purpose of *destroying* the subjects of it? That He inflicted *ten* tremendous plagues where *one* had been sufficient for the deliverance of the people? That He imputed it as a sin to the Egyptians that they made the Israelites *bondmen*, and afterward commanded the latter to make *bondmen* of the Canaanites! God's ways and works are self-consistent and harmonious. With Him there is no injustice; no partiality.

And does one now inquire; how—if we must—shall we separate between *the credible* and *the incredible?* Let that be accounted *incredible* which conflicts with *the perfection* of God. We may *not* make God like unto selfish, vindictive and unjust man. Partiality is one of the worst vices of a human father, judge and monarch. Let us beware how we impute this vice *even constructively* to God.

Whatever of miracle was absolutely necessary to transfer the Israelites from Egypt and to plant them in Canaan; whatever of the supernatural was indispensable to the nationality, the strength, the institutions, the literature and the religion, which they there acquired and maintained, we, as Christians, are required to admit. But why should more be demanded of us? What! do we add to the worth, the beauty and the good influences of the Bible, by regarding as being the *special work* of God things which actually dishonor His holy name? We should ascribe righteousness unto our Maker. We may not impute to Him the work of a partialist, a devourer, a tyrant, a tormenter. We make a serious mistake when we account Him to be a *Great God* far above all the *little gods*. The first commandment should be, 'thou shalt have no God, but the only true God. The term, *other gods*, is a misnomer in true theosophy. 'Is there any God besides me, saith the Lord? Yea, I know not any.'

S. F.

For the Register.

LETTERS TO A POLE ON RELIGION IN AMERICA, NO. V.

MY DEAR FRIEND.—The Congregationalists of the United States are most numerous in New England. The first society was the first Plymouth Colony; but it was not organized here, being a branch of the Church formed in Leyden by the fugitive independents of England. The first Church *organized* in America, however, was a Congregational one; and the incidents of its formation are practically beautiful, especially when taken in connection with the present condition of religion in relation to civil society in the United States.

Three vessels brought the second colony of pilgrims to the shores of Massachusetts in 1623; and they disembarked on the peninsula of Salem. They all belonged to Churches in their native land. Two of their number had been prepared for the ministry. But, inspired, one would say, with a sublime forecast of the future independance of religion in America, they gathered around a living spring, and joining hands, they formally divested themselves, by Resolution, of their former Church connections. They declared themselves plain unvarnished men, but they were redeemed by the truth in Jesus Christ;—in his name they declared themselves a Church, asking no man's leave. Being a Church, they considered themselves competent to the election and ordination of a Pastor and Teacher, deacons, &c. Having named Mr. Higginson pastor, and Mr. Skelton teacher, the brethren of the Church laid their hands on the heads of the candidates, and consecrating them by prayer, ordained them. At this juncture of the ceremony, Governor Bradford, of the Plymouth colony, arrived, and offered them the right hand of fellowship, in behalf of the Plymouth Church. They paused, and said to him, that they were willing and happy to receive the expression of Christian courtesy, but they considered themselves alegitimate Church, whether they had it or not; and they could not receive it, if the Church of Plymouth thought to found upon it any right of ever, in any way, meddling between them and their minister, or interposing in any of their Church affairs. Gov. Bradford made the necessary disclaimers, and the Christian embrace was given and reciprocated.

Thus the Congregationalists, on the point of mutual Church-independency, were originally as sound as the Baptists. For a time they were careful, in organising their Churches, to keep up the form of the electing brethren, ordaining their ministers without the aid of other clergymen, even of their own persuasion. In the first instance when a minister was admitted to take part in an ordination, one of the deacons was ill, and no brother of the Church wished to lead the public worship, from a feeling of bashfulness. A minister was invited to make the prayer, but so jealous were they, that they only allowed him to stand on the stairs of the pulpit, and would not allow him to touch the candidate, the brethren of the Church alone being in the pulpit to do this part. This innovation caused quite a controversy in the only newspaper of the colony, in which was predicted all that has subsequently destroyed the old independency: Church councils to ordain—and sanction the election of the minister &c.

The truth was, they admitted a principle of weakness, in making infants half-members of their Churches by *christening* (as baptism-by-sprinkling is called) and this logically involves the doctrine of baptismal regeneration. It also stretches Church domination over individuals who have not personally recognised their power; which is introductory to assuming authority in civil society, beyond their own body, as the early Congregationalists so extensively did, in New England. It is true they did not profess the full doctrine of baptismal regeneration but they founded their infant baptism and half-Church membership on a theory which transferred the blessings of their Church-covenant from fathers to children, on the ground that in the Jewish dispensation the blessings were made hereditary, forgetting that the Jewish rewards and punishments being temporal altered the analogy. The Calvinistic Congregationalists adhere to this theory still, though it is singularly inconsistent with their doctrine of unconditional election. The Unitarian Congregationalists repudiate it, and it is difficult to say on what theory they baptise their children. With them it seems to have a sentimental foundation, like house-warmings &c., for they no more believe in the sacramental power of forms, or in hereditary salvation than the Baptists do.

It was not long before the Congregational Churches lost their mutual independency, one reason was, that they were under the necessity of symbolising by written creeds, since they did not symbolise by baptism of believers. This introduced endless contentions, and gave the predominance to ministers, who could chop logic and *learnedly* reason. Bye and bye a council of ministers was called at the ordinations, to examine the candidate for ordination in point of creed, and the ministers ordained him instead of the people, or, if they were not satisfied with him, rejected him. Soon after, these councils would interfere between the ministers and people, taking part with a party within the Church for or against the minister. And the reason was, that from the first, the Government interposed to protect the Congregational Churches, by putting a tax on all the property of the Commonwealth, to secure the support of ministers, whereby, Congregationalism took the character of an established religion. The Congregational ministers became the powerful class. The history of their action in the affair of the Salem witchcraft; their persecution of Baptists, Quakers and other sects; the interference of the Churches, as such, with the private life of individuals—not Church members— were practical commentaries on the wisdom of this ecclesiastical constitution of civil society.

The best effects of the establishment of Congregationalism as a State religion in Massachusetts, are yet to be seen in New England society. Not till the year 1818 was the article of the State constitution enjoining a tax for the support of ministers, abolished in Massachusetts. While the alliance with the world lasted, time could weaken but not reform their Church constitution. Calvinism a good deal died out, worldliness extensively invaded the religious institutions; yet the old character of a *veritable police* exercised by the pastor and officers of the Churches virtually remains, albeit their support has been left to the voluntary contributions of individuals.

In my future letter upon the come-outers, I shall show how most of the old Puritan Churches became Unitarian, a change which is full of lessons. The Unitarians consider themselves as reformers. But they have attempted no reform on the point of Church organisation, over other Congregationalists. There is but one way for the Congregationalists to recover themselves as strong Churches, and this is to sit at the feet of the Baptists in ecclesiastical matters. It is only through those points in which the Congregationalists differ from the Baptists, that the Congregationalists are weak. Would they symbolise by adult baptism instead of written formulas, letting this rite bring its own associations, and express its own meaning to the hearts and imaginations of men, they would be in no danger of straying from the vital point of Christianity.—The visible Churches would then perform the part of the body of Christ to the senses of all generations of men, who might speculate more or less upon theology and the soul of man without danger of losing sight of what Christ did for the race. And with this treasure secure, would they owe nothing, and desire to owe nothing, to any individuals, but those who *spiritually* constitute them, nor ever attempt to lord it over those persons who do not come to them to *ask* their discipline as a privilege; they would attain a full spiritual life, against which neither death nor hell should prevail.

Their first Church, in Salem, by the simple history of its formation, summons them to return to the simplicity of *Independence;* and Roger Williams, who was a minister of that very Church, has taught them, by the one he improvised afterwards in Providence, how to *add* to that strength, and avoid many causes of weakness and decay.

I dwell little upon the doctrines of Congregationalists, because these are so various. Calvinists, Arminians, Unitarians, Universalists, are all constituted on the same ecclesiastical plan. But all in good time.

In my next letter I shall speak of the Quakers, and in some future one will return to the Congregationalists and a consideration of the different doctrines that have appeared among them.

Truly yours, E. P. P.

For the Register.

'UNITARIANS' AND 'CHRISTIANS' MEETING TOGETHER IN UNITY.

MR. EDITOR,—The Erie Christian Conference held its session in this place on Thursday and Friday of last week; the business occupying these two days. It was expected that the following two days would have been devoted to religious exercises, but owing to the absence of some of the ministers from abroad who were expected here, it was found necessary to suspend them as the societies whose ministers were present would be destitute of preaching if their ministers remained. Hence the conference adjourned on Friday evening. It met here by invitation of the Independent Congregational Society; and though our place is on one extreme of the conference, a goodly number of Ministers and delegates were present, together with others who were not members of the conference. Some of them came from fifty to seventy-five miles. The houses of the people here were opened to receive them, and though such a meeting was new to us we have reason to believe that their entertainment was such as to be acceptable. But to the conference itself. I propose to say a word about it that our New England friends may know something of the operations and ecclesiastical polity of the Christians. From fifteen to twenty ministers and speakers who are not yet ministers,—who are called 'Public gifts,'—were present, representing thirty five churches. These Churches number from 5 to 108 members, having preaching, some all the time, some once in six weeks or two months, with congregations varying in numbers from 30 to 300. The Churches employ their own ministers; are independent, in their government, of other Churches. The conference meets once a year for the purpose of sympathy, of the examination of ministers and 'Public gifts' or exhorters, and the general supervision of the Churches by advice and sympathy. The conference has no power over the internal affairs of the churches unless it be asked to interfere. Every minister is expected to render an account of himself to the conference yearly. This is done by bringing from the Church or Churches with which he has labored, a certificate of faithfulness. As very frequent changes are made in the places to which they minister, this course is considered essential to the 'purity' of the ministry. The Churches, also, are required or expected to make an annual return of their numbers and spiritual condition. You perceive that although in some particulars the proceedings of the conference resemble those of the Methodists, there are points of diversity which destroy all comparison. The Christian conference claims no '*legislative power*.' This difference alone is sufficient to overshadow all resemblance which might be supposed to exist between the two bodies.

Elder J. E. Church, of Spring, Pa, opened the conference with a sound and feeling address upon the incidents of the past year and the value of religious gatherings and religious union and sympathy. He alluded to the peculiar circumstances under which they were assembled, and stated that this was the first time they had ever been invited by another denomination to hold their conference with them. He hailed it as an omen of good, of love and union of feeling. He also alluded to the increase of their congregations, the need of more ministers, and more education, and dwelt a short time upon the school here and the aid which it furnished to their young men to prepare themselves more thoroughly for the work of the ministry. He expressed his gratitude to those who had founded the school and contributed to its support. In short, the address was pertinent and well written.

On Thursday evening, Elder Marvin of central Ohio, preached in our Church on the subject of Christian freedom and the sufficiency of the Scriptures. I was delighted to find views so strikingly like ours, advocated so ably, by one who had no knowledge of our writings with but few exceptions. He is a prominent preacher in Ohio and conversed with me freely about our sentiments and theirs; he is a warm friend of the school, and encourages their young men to attend it. Two students have come in from the conference with which he is connected. On Friday evening I preached at the request of the conference. I was requested on Thursday by the conference to read a letter which I had received from Mr. Hosmer of Buffalo, expressing his regret that he could not attend the conference, and to make some remarks to the brethren. The reading of Brother Hosmer's very touching letter, moved the conference to tears, and drew forth frequent responses of 'amen' to its declarations of sympathy and fellowship. It did desire a '*voted*' union but a union of sympathy and fellowship. Let us keep our names, but love each other as brethren, was its sentiment. I then stated to the conference my joy in meeting them, and the confirmation which I had found in the great truths which I believed from the fact that they, trained under such different circumstances from the Unitarians in the east, and with hardly any knowledge of them had embraced the same truths, had arrived at the same conclusions. I declared my full conviction that in all the great points of Christian belief which either deemed essential we were agreed—like kindred drops we mingled into one when we came into contact. I confess that I felt moved to meet these heroes of the faith, toiling in support of the same great truths for which we labor in New England under such circumstances of deprivation and self-sacrifice.

An incident occurred during the conference which was especially affecting. After I had concluded my remarks, there were brought in and laid upon the table of the business committee, some fifteen setts of Dr. Channing's works to be given as a present, a token of regard, from our society to the members of the conference. The Elders were invited to take the front seats. They knew nothing of the design, nor could they imagine what was to be done. When, in behalf of the society, I expressed to them the pleasure we had taken in receiving them to our homes, and that we could not permit them to depart without carrying with them some token of our affectionate regard to still remind them of us in their labors, and that we had selected for this purpose the writings of the great and good Channing, whose heart, though he received the Unitarian name, embraced all mankind in its love; they were deeply moved; tears rolled down the cheeks of the fathers in the ministry, and the young men wept; especially did our aged brother sob like a child. I did not expect such a result, I was taken by surprise, I could hardly retain my power of utterance. Every one seemed melted, and as the hour for adjournment till afternoon had nearly arrived, and no one felt like returning to business, the conference adjourned. One aged minister seized me by the hand, blessing God that he had come to the conference and seen that hour. Said he, 'I came fearing you Unitarians, I had heard bad things of you, now I know better. I can't express my thanks,—God bless you.'

But my letter is growing too long. I must close. I will only say more, that a resolution was passed in favor of the school; twelve dollars were raised on the spot by contribution for the aid of students, and a purpose expressed to stir up their societies to render us more aid in such mode as they can. I rejoice that I could attend this meeting, and I shall endeavor to attend the next, which was appointed one week earlier than usual, that the teachers of the school might be present. The Christians are doing in the West among the masses, what Unitarians did in the East among the intelligent; breaking the chains of creeds and proclaiming the sufficiency of the Scriptures.

As for the school you will hear from us further. We have in the whole now present, twenty students. Eleven new ones. There are two or three more who will probably come—one is on the way and the others are making arrangements.

Truly yours,
RUFUS P. STEBBINS.

Meadville, Sept. 15, 1845.

For the Register.

THE INFLUENCE OF THE HOLY SPIRIT.

MR. EDITOR:—The 'Puritan' informs us that the Orthodox Churches in Massachusetts contemplate devoting the last Thursday in the present month, 'as a day of humiliation fasting and prayer, in consequence of *the almost entire withdrawal of the converting influences of the Holy Spirit from their midst*'

In the Christian World (Sept. 13,) under the head of *Forgiveness*, we met with the following remarks. 'It (the Gospel) tells us that God is ready to seal his mercy on our heart *by the influence of his Holy Spirit*. . . . Come then, Lord, and teach us thyself *to know thy Son*. Come and enter into our souls that we may have *joy in the Holy Ghost* evermore.'

Here we have Calvinism and Unitarianism united. The first quotation almost amounts to impiety under the garb of religion. What a sentence! Does God ever withdraw himself from the world or the Church? Is it not 'in him we live and move and have our being?' Is he not 'the same yesterday, to-day and forever?'

And where in the New Testament do we ever read of *the converting influences of the Holy Spirit?* I read indeed, 'Repent and be converted that your sins may be blotted out;' but I never read that this conversion is effected by the influences of the Holy Spirit. I may perhaps be ignorant, and I look for Scriptural light. Repentance and conversion I have long thought, if I have not misunderstood the Scriptures, are the work of man, and not the work of God, or his Holy Spirit. If it be the work of God or his Holy Spirit, it is not the duty of man. In this case, if men are not converted, man is not to blame; it is owing to the want of the converting influences of the Holy Spirit. Under this view there would be a singular propriety, in fasting and prayer that God would send the influence of his Holy Spirit to convert men. But we find no such doctrine as this in the New Testament. It does not call men to pray for the influence of the Holy Spirit to convert them; but it calls upon men to 'Repent and be converted,' and if they do not repent and convert themselves, it assures them that they shall all perish. Instead then of laying the fault of men's non-conversion upon God, let them call upon men with the energy of a faithful and affectionate heart to repent and turn to God. It is this that we want, and not the influence of the Holy Spirit. The more we preach up this latter doctrine, the less men will do. Instead of repenting, they will wait till the influence comes to turn them from the error of their ways. This is one grand cause of the little effect produced by the preaching of Orthodoxy. If men are to be converted by God or his Holy Spirit, they will do little towards it themselves, and will feel little compunction that they do nothing.

But what shall we say to our brother of the Christian World? That, on this subject, he chimes in with the Orthodox. I would ask him where he finds in the New Testament, 'That God is ready to seal his mercy on our hearts, *by the influence of his Holy Spirit*?'—I would further ask, how he justifies such a petition as this;—'*Come then, Lord, and teach us thyself to know thy Son?*' Has not God done this? Needs he to do it again? I read, indeed, 'That no man knoweth the Son but the Father.' But has he not revealed the Son? Does not every part of the New Testament teach the Son? Is it not a record of his doctrine,—his character—his precepts,—and his promises? Ought we then to ask for another revelation of the Son of God? Has he not said, 'This is my beloved Son, *hear ye him!*' If we *hear him*, we shall not need as *G. S. W.* does, to ask for another revelation of the Son of God. No, our duty is plain, which we are not always willing to perform. It is contained in these words; 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me?' I would then say to *G. S. W.*, go to the New Testament with an honest and sincere mind, and you will not need to pray to God to *teach you his Son*. He is exhibited there in living characters, 'full of grace and truth.'

Again, I would ask *G. S. W.* by what part of the New Testament, rightly interpreted, he can justify the propriety of such a petition as this: '*Come and enter into our souls, that we may have joy in the Holy Ghost evermore?*'

In conclusion, I would observe, that either I, or many of my Christian brethren are in error on the subject of what they call, 'the influence of the Holy Spirit.' They believe that the influences of the Holy Spirit are *now* continued in the Church, and that therefore, we ought to pray for them. On the contrary, I believe, that the influences of the Holy Spirit are not continued in the Church, and that therefore, we are not to pray for them. It will at once be said, what mean all those passages where the Holy Spirit is said to be given, or poured out upon the Apostles and twelve disciples;—and what means our Lord when he says, 'that our Heavenly Father will give his Holy Spirit to them that ask him?' I answer without hesitation, that *in every place* where the Holy Spirit is said to be given or poured out upon the Apostles and disciples in the New Testament, it has respect to *miraculous powers* in one degree or other. But as miraculous powers are withdrawn from the Church, so also are the influences of the Holy Spirit, in the sense in which this phrase is employed in the New Testament.

It will, perhaps, be asked with astonishment, do you deny all divine influence altogether? God forbid. But I like to call things by their right names. The influence of God is felt through all nature, and at all times, and in all places. The influence of God is displayed to his rational offspring, through the works of creation—in his providential dispensations—in affliction—in the conversation we have with friends—through the ministry of the Gospel—but above all in the Word of God, in its great truths and motives. Hence the Apostle Paul says, 'I am not ashamed of the Gospel of Christ, for *it is the power* (or influence) *of God to salvation* to every one that believeth.' Mark, the Apostle says, 'the Gospel *is the power* of God.' It is by this Gospel that men are regenerated or born again. Hence he says, 'I have begotten you through the Gospel.' And the Apostle Peter says, 'Being born again not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever.'

Northumberland, Pa. SENEX.

CALVINISM.

I not long ago heard two Orthodox divines of the Calviniatic school congratulating themselves upon the perfection of their system, remarking that they prized it because all the parts of it 'dovetailed' together so nicely. Yes, Sir, it is certain they do dovetail in a beautiful manner, but it is only as a system of human invention that they do so; they certainly do not harmonize with human reason, nor, it is plain to me, with Scripture; certainly not with the character of God as it is revealed to us in the Bible.

But it gratifies me to observe that the Calvinists, with whom I am acquainted, are quite solicitous to soften down the rigid features of their system. It is an evidence that in the present age of the world it cannot be received in all its harshness, as Calvin himself taught it, nor as it has since been taught by some of the leading divines in this and other countries. What would the stern reformer say, could he know the modifications of his system common at the present day? A short time since I heard a very intelligent lady attempting to shield it from reproach, and she avowed that she had no sympathy with 'Calvinism run mad,' as she termed the view of it which had been presented to her mind. But that insane Calvinism is by no means as insane as it was when Calvin gave it to the world. The truth is, Calvinists shrink with horror when the legitimate consequences of their system are portrayed before them; they are unwilling to admit the truth of the exhibition. Such persons, I take it, are Calvinists only in name. I hear frequent remonstrances against pushing these doctrines to extremes, but I cannot see that these extremes reach even as far as Calvin pushed them, or as far as they were carried by the Westminster divines, or President Edwards.

Those who opposed Calvinism are generally charged with misrepresenting its doctrines; but a few extracts from the standard Calvinistic writers will suffice to show that this is not the case; that is, if language conveys the same meaning upon this subject that it does upon others. It is difficult to portray the horrors of Calvinism in stronger language than its own advocates have used. The Westminster Assembly's Catechism speaks of the corruption of his (man's) nature, whereby he is utterly indisposed, *disabled*, and *made opposite* to all that is spiritually good, and wholly inclined to all evil, and that continually.'

Calvin says, 'even our very *natural faculties*

are all depraved and contaminated. Whence it is that we are moved from within by no thought to do well. Wherefore,' he goes on to say, 'I detest those who ascribe to us *any* freedom of will, by which we may prepare ourselves to receive the grace of God, or by which we may prepare ourselves to co-operate with the Holy Spirit, which may be given us.' Then there is nothing which we can do; and what becomes of our responsibility? And is the last remark quoted from Calvin consistent with the benign spirit of Christianity? Where has our Master ever given us leave to *detest* those who differ from us in mere opinion? Oh, my dear Sir, let it be our aim to follow our Lord and Savior, Jesus Christ, and not Calvin.

President Edwards says: 'So long as men are in their natural state, they not only have no good thing, but *it is impossible* that they should have or do any good thing.'

Do you say they are to blame for being in this state, or even for remaining in it? How are they to get out of it? President Edwards says that, while in this state, which is their *natural* state, it is impossible for them to do any good thing. How are they to blame for what it is, in the nature of things, *impossible* for them to do? If you insist that they are to blame, pray tell me how.

According to Calvinism, they cannot help themselves. They cannot repent and turn to God, as the Scriptures command 'all men, everywhere,' to do. What a mockery does this system make of the precious invitations which the gospel gives to 'every creature?' If they are 'utterly indisposed, disabled, and made opposite to all that is spiritually good,' how can God entreat, aye, command them to become so? It is a bitter mockery to press the claims of the gospel upon those who are so utterly helpless.

The God who will punish men for being and remaining in the condition in which they were born, and from which they have no ability to free themselves, cannot be the God of the Bible, who, we are told, is LOVE. To make the case still more desperate, they are, according to Calvin, the subjects of an absolute decree of the Almighty; a decree which he declared, at some moment when the horrible deductions from his premises stared him in the face, to be 'a dreadful one.' He informs us that the reprobate were created for this very purpose—that they might be examples of God's severity. He declares that '*they cannot avoid the necessity of sinning*, especially as this necessity is imposed upon them by the ordinance of God.'

The Assembly's Catechism says, 'the rest of mankind (that is, the non-elect) God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.' And President Edwards asserts that God 'decrees all sins.'

Now if we are under such a government as this, how can God, even consistently with his attribute of justice, punish or reward us for anything we do? But the Catechism says, 'the punishment of sin in the world to come is everlasting separation from the comfortable presence of God, and most grievous torments, in soul and body, without intermission, in Hell-fire forever.' This punishment is the consequence of sin growing out of what Edwards calls the dreadful condition of *natural* man. He says that 'natural men are held in the hands of God over the pit of Hell; they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked; his anger is as great towards them as to those that are actually suffering the execution of the fierceness of his wrath in hell.'——'The devil is waiting for them; hell is gaping for them; the flames gather and flash about them, and would fain lay hold on them, and swallow them up.'

Addressing the unconverted, he says, 'the God who holds you over the pit of hell, much as one holds a spider or some loathsome insect, abhors you and is dreadfully provoked; his wrath towards you burns like fire; he looks upon you as worthy of nothing else but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times so abominable in his eyes, as the most hateful and venomous serpent is in ours.' Ask, my dear Sir, *is this* the God who is represented by the father in the beautiful parable of the prodigal son?

Calvin says, that 'even infants bring their damnation with them from their mother's womb; for, although they have not yet produced the fruits of their iniquity, they have the seed of it enclosed within them. Nay, their whole nature is, as it were, a seed of sin, so that it cannot be otherwise than odious and abominable to God.' And yet our Savior said of little children, 'of such is the kingdom of Heaven!'

I could easily go on, my dear Sir, and quote page after page of such dreadful sentences, but you know as well as I do where they are to be found, and I long to turn my thoughts away from the sickening subject. It brings dark pictures of the past afresh to my mind—it recalls hours of anguish which I would forever forget. But I wished to do my part in shielding from the charge of *exaggeration* those who oppose Calvinism, and among these I now rank myself. With how much reason the charge is made, let the foregoing extracts decide. [MRS. S. B. DANA.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 11, 1845.

THE OLD TESTAMENT.

Recent circumstances are turning general attention to the character and authority of the ancient Scriptures. Professor Stuart of Andover has published a book on the canon of the Old Testament. We have seen it stated that this is probably his last great work, and the one to which more than to any other he has committed his fame. We should be obliged to any of our correspondents for a notice of it. The attention of the readers of this paper has been called to the subject by some of the speculations of 'S. F.' We present, on our first page, an extract from Mr. Norton's learned work, recently completed, on the 'genuineness of the Gospels.' In the Appendix to the second volume, there is an extended treatise on the Old Testament, which is the result of the careful and thorough studies and meditations of that unrivalled theologian, continued through years, and under circumstances more favorable, in his case, than in almost any other, to wise and correct conclusions. Although thrown into the appendix of a volume on another subject, this treatise is itself a complete and classical work. Every point is scrutinized, every consideration weighed; and every sentence is the result of thorough research and discrimination, and so guarded as to render it tenable and impregnable. The passage we extract is from the introduction. The views of Mr. Norton will probably secure the assent of liberal scholars, and of all Christian students of free and unshackled spirits.

This is a subject upon which the inquiries and reflections of our people are beginning strongly and earnestly to turn. There is a thirst for information respecting it, and the pulpit and the press will, in our humble judgment, be neglectful of their trust, and recreant to their duty, if they fail to provide satisfaction to the public call for light.

There is nothing that so impairs and impedes the value and influence of the Bible among Christians, as a want of clear and satisfactory views of the Old Testament. There is undoubtedly much in it that is in conflict with the everlasting principles of Christian truth, and the sentiments and affections of Christian virtue and holiness. And the inquisitive and conscientious and solicitous reader begs for some tests, or discriminations, or clues that would lead him to distinguish between what is permanent and essential, and what is temporary, trivial and obsolete—between what is binding and true, and what is destitute of authority and of value.

It is a want of clear and just views of the relative authority of the Old and New Testaments, that, more than any thing else, obstructs the missionary efforts of our Orthodox brethren. Before a poor Hindoo, or Osage or Hottentot can be admitted to the doctrine of Christianity, he must adopt as his creed the entire literature of the Jewish nation, must read and digest some half a hundred books, written in the most ancient and obscure ages of the world, in a language which, more than any other, tasks and defies interpretation, and in reference to institutions and forms of life, action, thought and expression, which have been extinct for thousands of years.

The Jewish Church, in the days of its glory and illumination, when it had God himself for its ever present guide, never received, what are the books of our Old Testament as equally sacred, or some of them as sacred at all, in an authoritative sense; and yet, the whole of them without discrimination was collected, in the ages when darkness was coming over the Church and the world, and have been imposed upon the faith of Christendom, as throughout infallible, as verbally inspired, and as absolutely equal to the teachings of Jesus himself!

It is a burden which ought not to have been hung upon the gospel; and the gospel can never have free course until it is relieved of the weight that does not belong to it, by the communication and diffusion among Christians of just and discriminating views of the character and authority of the Old Testament Scriptures.

There is no practical difficulty in separating what is local, national, personal, and temporary, from what belongs to the permanent and essential principles of religion, in the Old Testament Scriptures; and when this is done by the reader an enhanced interest is given to all parts of the writings. As history, or as poetry, they become illuminated with an appropriate lustre, which, in its kind, is surpassed by no works of man, in the corresponding departments. We find the progress of mankind, in its earliest stages, delineated, in an imprint deeper and clearer than by any other historians. We behold the workings of the passions of our nature, both good and bad, pourtrayed in colors brighter and more impressive than in almost all other works descriptive of the fictitious or the real drama of humanity. While, by universal acknowledgment, the poetry, both of the Prophets and of the Psalmist of Israel, as such, has, in many of the highest attributes of that divinest of human arts, no equal in the compass of universal literature. When we can get men to read the Old Testament Scriptures, regarding them in this light, they will acquire a hold upon the popular admiration stronger than superstition and error have ever given them, and they will exercise an influence upon the general taste and sentiments worth more, in a moral point of view, than all the indiscriminate sanctity that has been falsely ascribed to them.

And, besides, above all, when thus regarded they will disclose to us, through and beyond themselves, the divine revelations which were made to the nation of which they are the literature, to the families of which they contain the memorial, and to the prophets of whose inspired prescience some portions of them are the utterance.

In the Old Testament, thus disencumbered of all inferior and intercepting matter, we behold the foundations of Christianity laid deep below and beyond the ages,—in the purposes of God from the beginning—and in a wonderful series of divinely conducted preparations, in a system of ceremonies and rites and institutions grand and glorious in their day, but destined to vanish when the substance, of which they were the shadows it had cast before, should be revealed.

In the Old Testament are to be found, what we have always regarded and have publicly maintained to be, the greatest of miracles,—the most decisive evidence of the special interposition of the Deity, which either Scripture or history presents—in prophetical predictions some of which have already been fulfilled in the advent of Christ, and other circumstances, and some, perhaps, remain to be fulfilled in august and momentous events to be developed in the coming ages.

The Old Testament contains the most emphatic and often repeated declarations, proceeding from God himself, of the primal and central doctrine of the simple, absolute, and entire UNITY OF HIS PERSON. It embraces evidences and illustrations of a revelation from God himself, which contains no tincture whatever of what is called, in these days, Orthodoxy, but which refutes and disproves it, utterly, and at every point.

The Old Testament contains, we think, the key that unlocks the mysteries of the relations the Savior bore to the Father, and conducts us to a clear and full understanding of what is meant by his title as 'the WORD of God' and by those scriptures of the New Testament which speak of him as particularly connected and identified with the Father.

As Unitarians and liberal Christians, we attach infinite importance to the authority of the Old Testament, and for this reason, as for all others, we desire to have that authority justly and distinctly appreciated. This can never be done until the clouds that obscure it are dispersed—and this can only be effected by the freest discussion of the relative value of its various parts, by precipitating, to use a chemical illustration, what is merely human, to the bottom, so that the divine—all that relates to religious truth and duty—may remain clarified and translucent to the view.

While on this subject—and our readers will bear with us as we do not often inflict upon them a long editorial—we would say that, every year and day of our life, we are more and more impressed with admiration and reverence for the Old Testament as shedding light upon the early religious history of the race, and revealing bright glimpses of the ways of God with man, when he walked with him in the garden, and spake to him in immediate communications.

Both Mr. Norton and S. F. have justly commented upon the error contained in the first chapter of Genesis respecting the *firmament* above us. This is undoubtedly an error, fatal to the hypothesis of verbal inspiration, but perhaps, it was used by the writer, as we might speak of the *arch* or *dome* of the sky, employing a popular image or expression without avouching its literal or scientific correctness. But allowing this and other particular errors that may be in the Mosaic account of the creation, there is no part of the Bible that so demonstrates to us a revelation from God as the first chapter of Genesis. It contains a description of the gradual formation of this globe, by successive stages, into its present aspect as the abode of man, such as no human science ever dreamed of until the present age, but which the researches, explorations and scientific inductions of modern geology have but just discovered. The earth is represented to have been covered with water, without any of the forms whose outlines now variegate it, and void of the life that now swarms over it. A mighty wind prevailed, evaporating a portion of its waters—this caused the land gradually to emerge to view, and as it rose into dryness the earth became, from time to time, the abode of successive orders of living creatures appropriate to its condition. The transference of a portion of the waters into the upper atmosphere—it is supposed by some, that about as much is suspended in the form of vapor in the air above, as remains on the surface of the globe—produced that refraction of the rays of light which creates 'the circular splendor which we call day' and all the phenomena of sunlight and moonlight—without this diffusion of moisture through the depths of our atmosphere, there could have been no general illumination; but the heavenly bodies, if seen at all, would have been mere lurid points or dots in surrounding blackness of darkness. Who, we ask, informed the author of the account which the writer of the book of Genesis adopts, that the earth came into its present state by the gradual emergence of the land from a waste of water encompassing the globe, into a condition to sustain vegetables, beasts, and finally, man? Who taught him that there was a connection between the evaporation of the waters of the globe into the atmosphere and the phenomena of light, and the aspect of the heavenly bodies, and day and night, and star light, and the seasons? Instead of being struck with the conflict, on some points, between modern geology and the first book of Genesis, we are amazed at the wonderful accordance there is in others; and when we behold in an age of universal ignorance, in the infancy of mankind, the traces of a knowledge, which is the latest result of modern science, we feel a strong assurance that it could have proceeded only from a primeval revelation from God himself.

The case of the rainbow has also been referred to. It is represented as a miraculous pledge that the earth should no more be destroyed by a flood. As such, of course, it cannot be truly represented, for it is a perfectly natural phenomenon. But it is, as modern optics teach, the proper natural evidence that the storm is over. It cannot appear until the clouds are broken, and one half of the sky is clear. After the flood, whether it were local or general, there would naturally have been great apprehension in the minds of men, whenever it rained violently and long, lest another flood were impending. How natural, how beautiful, and how strangely scientifically true was it, to represent the rainbow as a pledge that there should be no return of the flood—'fear not, but watch, and soon the bow will spread on the clouds, proving to you that the storm is over and that the rain is about to cease.'

The description of the fall of man, if supposed to have been transferred from primitive hieroglyphic pictures into alphabetical language, is as true and perfect an analysis of the introduction, and history of the progress, of sin in the heart of man and the bosom of society, as any age has produced; and how strange that a problem so deep and perplexing, should have been thus clearly solved in an ignorant and barbarous age!

Having indulged, at length, in treating this interesting subject, we invite and invoke the reflections and meditations of our correspondents upon it.

We wish it to be understood that, while we are charged with the Register, it is our desire and purpose to have the problems of theological science and religious literature discussed in its pages. We know not what men mean by saying that certain subjects are appropriate to learned publications in the form of books or tracts but not to a religious newspaper. We shall do what we can to make this paper answer the purpose of a tract; and we shall consider no information too high or too deep for our readers. We repudiate the idea of there being one set of speculations for the learned and one for the people. The people, particularly of our denomination, are crying out for knowledge, and they demand that the treasures of the learned should be scattered among them.

We have no fear, whatever, of harm coming from the discussion of any subject of theology. We particularly disavow the idea that we must not express our views, on some subjects, fearlessly and frankly, because it will give rise to reproach, and be used against us by the Orthodox. It is this consideration which has disarmed Unitarianism of its proper power, and prevented our keeping the decided lead we might always have had in theological learning and advancement. It becomes us to study and explore the themes of divine knowledge and scriptural science freely, and to declare and advocate our conclusions without any reference to what others may say, and with the greatest ingenuousness and candor. Instead of reproaching us the Orthodox will thank us, as they have done, for doing what they cannot or dare not do—for taking the brunt of the battle upon ourselves, and pioneering the way, and preparing the public sentiment so that they may safely follow us in the progress of knowledge and in the enjoyment of truth.

LETTERS ON RELIGION IN AMERICA.

The articles, with this title, which are appearing on our first page, were written and sent, as private letters, to a Polish friend. We are pleased with their spirit, and with the lively manner in which they present much useful information. The writer, it is seen, agrees with the Baptists in their only proper distinctive principle, that of adult immersion. We hardly know of a Unitarian Congregationalist, who regards this form of the rite as particularly efficacious or essential, although of course it is perfectly consistent with our great principle to tolerate and accredit such an opinion, if it should be entertained by any within the circle of our fellowship. Unitarians, we presume, look upon infant Baptism, in no other light than as a parental dedication of children to God and the Savior, as an acknowledgement of an obligation on the part of parents to rear their offspring in the nurture and admonition of the Lord, and, in a word, as a holy tie binding the generations together in Christ. When the child thus offered to Christian Baptism by its parents, or those who stand in the place of parents, arrives at years of discretion, and by a profession of actual faith, adds to its unconscious early Baptism the element in which it was wanting, and assumes by its own mature choice and conviction the act of its parents, then, we hold that its Baptism becomes as complete, as though it had been repeated by adult immersion. If Baptism, in infancy, is not followed by faith, in maturity, we presume that none of us would ascribe any value to it, and if not followed also by a profession, most of us would think that the child, grown to be an adult, had not so fully and worthily discharged its obligations to the Church of Christ, as its parents did, when with fervent prayer, and expressive rite, they dedicated it to God, and implored that it might become a worthy member of the Church on earth.

For the Register.

CHRISTIAN FELLOWSHIP AND COURTESY.

THE SECOND AND THE THIRD CHURCH OF BOSTON.

MR. EDITOR,—The following passages are from the Appendix to Mr. Robbins' discourse at the Dedication of the Second Church in this city, which hast just now been published. They present a pleasing and instructive example of Christian kindness and courtesy between Churches, differing somewhat in faith, but united in spirit. And, considering the relations of some of the parties interested, it presents a striking contrast to the narrowness, bigotry, and utter want of Christian charity, which in reference to one of these Churches have disgraced the columns of the Recorder. ***

THE OLD SOUTH CHURCH.

'To this ancient and respected Church, our Society are under peculiar obligations. By a unanimous vote of the Standing Committee, the Chapel in Spring-Lane was granted to us for religious uses, free of expense, for as long a period as our wants required, and was occupied by our congregation for about seven months.

Such liberality demanded a more substantial acknowledgment than a merely formal letter of thanks. Our Standing Committee, therefore, voted, that the Pastor, with their Chairman, H. N. Hooper, Esq., and the Clerk of the Parish, Mr. J. L. Bates, be appointed a Committee to provide a suitable token of the gratitude of the Society, to be presented to the Old South Church. This Committee decided in favor of a Communion Cup, which was accordingly procured by voluntary contributions, and presented by the Pastor of the Second, to the Pastor of the Old South Church, in the Study of the latter, and in the presence of the Standing Committee and Deacons of the two Societies and Churches.

The Cup bears the following inscription:—'To the Old South Church, Boston,—in memorial of their Christian hospitality to the Second Church and Society, A. D. 1844.'

The presentation of the gift was accompanied by the following remarks:—

REVEREND SIR AND GENTLEMEN:—We have asked you to meet us, this afternoon, that we might discharge a duty which has been committed to us by the Second Church and Society.

We have been directed by our Standing Committee to express to you, in the name of our whole Congregation, our sincere gratitude for the liberality and kindness of the Old South Church, in granting to us the use of their convenient Chapel—and this too, free of expense—during the time we have been destitute of a place of worship of our own. Be assured, Gentlemen, we consider ourselves as under great and lasting obligations for this act of truly Christian hospitality. We had not even the claims of neighborhood to urge—but your considerate generosity has made us neighbors in the Christian sense, since we were in need, and you, who had the power, had also the will to relieve our necessities.

We shall not only preserve a memorial of your beneficence on the records of our Church, but in all our hearts. You have taught us a lesson of respect for our fellow-Christians of different denominations; you have given us an example of the value and beauty of Christian courtesy, which I trust we shall always imitate.

We were also instructed to prepare a proper token of our gratitude, to be presented to the Church which you represent. We have thought that no memorial would be more suitable,—none more emblematical of the feelings which prompted the act which we wish to commemorate, and which are heartily reciprocated by ourselves,—than this simple Communion Cup. We hope that it will be agreeable to you and your Church to accept it, and that it may sometimes find a place on the table of our common Lord, who taught his disciples to love one another, and who doubtless approves every expression of good will amongst those who call themselves Christians. May the Church under your charge enjoy peculiar tokens of his favor, and may the overflowing cup of his blessings be the portion of its Pastor, and every one of its members, forever.

On receiving the Cup, the Rev. G. W. Blagden, Pastor of the Old South, responded as follows:—

MY DEAR SIR:—As the organ of the Old South Society, I receive with pleasure the very valuable and appropriate gift you have now presented, in behalf of the Second Congregational Society; and beg leave to express to you our thanks for the gift itself, and the kind and friendly sentiments with which you have accompanied it. It is a subject for congratulations, that our differences of Religious Faith have not availed to check the expression of mutual kindliness of feeling.

And we rejoice that, when you and your Society were deprived of a place of worship, during the erection of the beautiful house to which you have now returned, we were able to extend to you such accommodations as our Chapel afforded.

As the Second and Third Congregational Societies in the city of Boston, we can never be wholly disunited in its history, or fail to feel an interest in each other; and surely nothing can be more likely to unite us in our mutual conclusions respecting eternal truth, than kindness to one another, on all occasions, and in all forms, consistent with our respective principles.

Such kindness we mutually feel. The token of it you have now presented is associated with a scene of love, which impresses on us lessons, I trust, we shall never fail to regard in practice. May the Saviour, in commemoration of whose death for man, it is now destined to be used, bless you and us;—and lead us into all truth.'

NEW YORK CONVENTION.

We again remind our readers of the approaching meeting of Unitarians from all parts of the country, in New York city, in accordance with the earnest invitation of our brethren there. The occasion which has suggested such a general meeting is the Dedication of the New Church on Broadway, built for the congregation of which Rev. Mr. Bellows is Pastor. The two societies of our faith in New York city, and the one in Brooklyn city, have manifested a zeal, and exerted an influence, so favorable to the progress of Christianity, that they deserve the grateful interest, and cheering congratulations of as many of its friends as can make it convenient to attend.

NEW PUBLICATIONS.

I. A Discourse occasioned by the death of the Hon. Joseph Story, L. L. D., delivered in the Church of the First Parish in Cambridge, on Sunday, Sept. 14, 1845. By William Newell, Pastor of the First Church in Cambridge. Cambridge: Metcalf & Co.

We heard from those who were present at its delivery the warmest encomiums on this discourse, and they are fully justified by its perusal. Its style is pure, fresh and free; its tone is earnest, fervent and hearty; and without overstepping the limits of a pulpit performance, it presents a eulogy on the lamented and distinguished deceased, at once just to the public aspects of his character, and filling the measure of personal and private admiration, love, and grief.

The discourse is highly honorable to its author, and worthy of its subject. The following passages are specimens of eloquence, and beauty of style; and of the current of sensibility, warm, and unrestrained, which flows through the discourse.

'From the moment that he was chosen to his exalted office, he gave himself up to its duties with all his characteristic devotion and zeal. He forsook all interfering interests, and made it his first fixed aim to be an able, faithful, and righteous interpreter and minister of the Constitution and laws of his country. How he performed the great and responsible duties which he had undertaken, with what consummate ability, with what unswerving uprightness, with what winning grace, with what universal acceptance,—with what laborious diligence of investigation, with what calm wisdom of judgment, with what wide-reaching comprehension of his subjects, with what overflowing fulness of learning, with what matchless resources of legal erudition, available at a moment's warning, with what clearness of reasoning and copiousness of illustration,—and, more than this, with what integrity, with what pure love of truth and of justice, with what candor and patience, with what strict regard to the rights of all, with what courteous consideration of the feelings of all, with what gentle independence and firmness, with what mild dignity of bearing,—in a word, with what a rare union of the gifts, accomplishments, and virtues, which best befit and adorn the station which he held,—is well known to his countrymen; and will be yet better known and felt now that death has set his seal upon his labors, and summons the world to examine his finished career.'

'His mind was very peculiarly and happily endowed. It was richly and variously gifted both by nature and by study. It might be compared to the lithe proboscis of the elephant in its union of delicacy, dexterity, and strength. He combined surprising quickness of apprehension with caution and solidity of judgment; the sagacity of a practical understanding with the depth of a profound reasoner in the subjects of his profession; an eagle-eyed insight into the dim and remote truth with indomitable patience and intense industry in bringing it to light and clearing away the rubbish which had gathered over it; the comprehensiveness of a wide-searching intellect, seizing upon the general principles of his noble science and mastering its most complicated problems, with the suppleness and tact and microscopic vision of a mind that inspects and grasps the minutest facts, and elaborates the minutest details,—reminding us of the mighty power, which, in its varied applications, with equal ease, moves a mountain mass or finishes the point of a pin. He was thus most admirably fitted for the highest success in his office. He was alike ready and qualified for business and for study; for dealing with men and affairs, and for discovering truth and applying it.'

'And what was remarkable in him was, that while he thus gave himself with his whole heart to his legal pursuits, while he was one of the most laborious of students, and the most industrious of writers, he was always ready to enter into the passing interests of the day,—he could unbend his mind at once from its graver occupations and its profound inquiries, and descend with ease and grace into the pleasantry of lighter conversation,—he could enjoy with keen relish, not only the society of kindred and equal spirits, but the company of younger and differently trained minds,—he could apply himself to their mental condition, sympathize with them in their feelings, and become for the time their companion and friend. He rose from his books, not dulled and stiffened by his labors of thought, but ever with pliant and light spirit, prepared for friendly intercourse, for domestic hilarity, for interchange of ideas and feelings, or for the practical, every-day business of life. And this was to be ascribed partly to a natural versality of talent, and a natural elasticity of intellect, and partly to the genial cheerfulness of his disposition, and the out-flowing kindliness of his temper, that was ready to see good in every thing and to do good to every man. And who that knew him will ever forget his affable and cordial manners, his warm greeting, his ready smile, his hospitable welcome! In him the consciousness of superiority never betrayed itself in a haughty, cold, repulsive demeanor. Wherever he went, he carried with him an atmosphere of sunshine. His pleasant wit, his inexhaustible vivacity, the flow of his conversation, ranging with equal ease from the lightest to the gravest subjects of thought, his stores of anecdote, his varied and instructive discourse, charmed and gladdened all whom choice or chance brought into his company. In the street and by the fireside, in the public conveyance and in the private meeting, among strangers and friends, with all classes and conditions of men, with the old and the young alike, with the learned and the ignorant, his free, social, and communicative qualities made him the life and the light of the circle. And these were connected with, were indeed a part of, the loving and disinterested spirit which formed one of the prominent traits of his character, and which showed itself not only in the ways which have been mentioned, but in all the multiplied forms under which the various calls of human life and human society could bring it forth. He was always among the foremost and the full-handed—you can bear witness to it—in every good work;—always standing ready with purse and influence, with wise counsel and generous sympathy, to throw into the stock of human happiness; holding his ten talents in his open palm, and writing in his life a golden commentary on the charge of the Apostle to the rich in this world's gifts, 'that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate.' No one who needed his help ever went to him in vain. No useful enterprise, no charitable undertaking, ever failed through his negligence or coldness. With all his engrossing cares he found time to serve his friends, his townsmen, his fellow-citizens, in a multitude of ways, besides that which Providence had made the chief mission of his life. And the more he did, the more he seemed able to do. Hard work and useful work was his pleasure. The more of it the better. It was a delight to him to impart aid and comfort and happiness to every individual who came within his sphere. And his kind and liberal heart poured itself out in secret streams of bounty, as well as in more public benefactions, freely and ungrudgingly. The same disposition which led him to communicate so readily of his stores of knowledge to all who approached him led him to communicate not less readily, at every call of duty or charity, of his stores of wealth. He did not live for himself alone. 'By this shall all men know that ye are my disciples, if ye have love one to another,' said the Savior. Our departed friend, certainly, if any man, was entitled by this criterion to be called a disciple of Jesus. In this spirit of love he was indeed a Christian worthy of the name. And he was not only a Christian in spirit, but a Christian in faith. He was a Christian in spirit, *because* he was a Christian in faith. His life bore the fruits of his creed. His death was in accordance with it. He bowed humbly to the will of God. His last words were words of prayer. He was a believer on conviction in the divine mission of Christ, in the facts of the gospel history, and in the truths of the Christian revelation. He was a sincerely religious man, without any parade of piety. He reverenced Christian institutions. He was a devout and constant worshipper at the sanctuary. As long as his health continued firm, he never failed to appear, morning and evening, in the house of God. He was deeply interested in religious subjects, and in the religious movements of the day. He gave his voice and his influence, his authority and his example, to the Gospel of Christ. It would be well for others to remember and profit by the lessons which he gave them in this as in other points of human duty.

In his theological opinions, he acknowledged no creed but the Scriptures, and no authority but that of the Great Master himself. He had rejected the so called Orthodox doctrines, because they were at variance, as he thought, with the teachings of reason and the true interpretation of the Bible. He was an avowed and earnest Unitarian,* and, on more than one occasion, bore his eloquent public testimony in behalf of that form of Christian faith which we deem it our privilege to have embraced as the truth of God and the teaching of the primitive Church. When it can number in its ranks such men as Newton and Locke among philosophers, and Milton among poets, and Lardner and Channing among divines, and Parsons and Story among jurists, it may be fairly presumed that it is no weak or pernicious heresy; that it rests on safe and strong grounds; that it has God's smile upon it. We only ask the world to judge the tree by its fruits,—at least, before they condemn it on hearsay, as a barren and poisonous thing, to remember a few of the names which shine among its branches, and whose fragrance yet fills the world.'

*He was for several years the President of the American Unitarian Association, and a speaker in its public meetings.

II. A 'Sermon delivered before the Proprietors of the Second Church, Wednesday, September 17th, 1845, at the Dedication of their new House of worship, by their Minister, Chandler Robbins.' Boston: James Munroe & Co.

This discourse is pre-eminently appropriate; adapted to the circumstances, and expressive of the spirit, of the occasion. The text is John 2, xvi. 'My Father's House.' In a strain of uncommon eloquence and beauty of diction and sentiment, the author draws from this expression, as the proper title of a Christian house of worship, all the instructions, lessons, and associations belonging to such a structure and place. While as a literary performance the sermon is all that it was said to be at the time of its delivery, as a religious and devotional production it is worthy of the highest commendation. We hope that a large edition has been printed not only for the use of the Second Church and the public generally, but also for those persons in particular who may have read the extraordinary and unaccountable remarks of a writer in the Boston Recorder respecting this sermon. There is an obligation of simple justice upon them to read and judge of it, for themselves; and we indulge a hope that the editors of the Recorder will read it, and render some satisfaction to the public for the manner in which their columns were used to misrepresent it. We would observe that among other reproaches, quite out of date in the present advanced condition of religious courtesy among us, cast upon Mr. Robbins by that writer, was a complaint that he did not commemorate the Mathers and other early ministers of his Society. The truth is, that Mr. Robbins has done this very thing in discourses published some time since, and the present discourse pursues a track entirely remote from the historical department. We recommend to the Second Church to collect and publish in one volume these discourses with such additions as would make them a complete memorial of their ancient, and in the reputation of its ministers, most distinguished Society.

We recommend to the writer in the Recorder, and to the Christian public generally to read the transaction between the Second Church and the Old South, in reference to the accommodation of the former during the period of the demolition of their former House and the completion of the new. They received invitations from Rev. Dr. Parkman's and Rev. Mr. Gray's Societies, Unitarians, from the Rev. Mr. Streeter's, Universalist, from Rev. Mr. Stowe's, Baptist, and from Rev. Mr. Towne's and Rev. Mr. Blagden's, Orthodox. The last they accepted. The whole procedure was highly honorable to all parties, and unspeakably gratifying to the friends of Christian courtesy and charity. We have room only for the following from Mr. Robbins's Sermon.

'And what were this mortal life? What the earth through which we are travelling, were it not for this element in our nature, which thus consecrates and endears to us peculiar places and times! How much that is most beautiful and noble in the feelings and characters of men, springs from this native instinct! How much of our purest and sweetest enjoyment; how much of the harmony of social intercourse; how much of the attraction that holds society together; how much of the silent influence, that spreads around us like the air, for the exhilaration and sustenance of our moral affections; how much of the spiritual instrumentality that is every where at work, counteracting the polluting influences of the world, and the selfish contractions of the heart, is connected with this ineradicable disposition! Thank God, that there are some spots of earth, some epochs in time, which appeal to these holier and nobler sentiments—too often slumbering amidst ordinary scenes, or thrust aside by the pressure of interest and care! Thank God, that not all the floor of this His footstool is marked, or can be, with the foot-prints of Mammon! That there are reserves of holy ground—scenes of nature, and images of art, which speak to us of higher things than sensual pleasure and golden gains—spots consecrated by the toils and sacrifices of heroic virtue—the Gethsemanes and Calvaries of the uninterrupted succession of Christian saints—grand Cathedrals, which have been to our race like splendid stars, in ages of darkness; and humbler churches, in more enlightened times, no less dear, and reflecting more clearly the benignant radiance of Christian truth and love. Aye, let them all be consecrated!—'Call it holy ground,' wherever they are seen.

* * * * *

You have come to the house of worship, reverently asking for a clearer interpretation of truth, duty, life, and the mysterious providence of God. When have you ever gone back to your trials, without some brighter gleam of heavenly wisdom shining upon your path?—You have come to the house of prayer, with a heavy, aching, bleeding heart, seeking from Jesus rest and balm for your soul. When have you ever departed, without having felt the shadow of the Heavenly Physician moving over your spirit, and the hem, at least, of his garment touching your wound! You have come to the temple of God, with a burthened conscience, mourning in bitterness of spirit for your transgressions, longing to make confession and obtain forgiveness of your sins. Christian penitent, when have you been sent away with no whisper of pardon, no token of reconciliation and peace!

It is a poor excuse for indifference to the house of worship, that the services of the temple are inefficacious to move and interest the soul. It argues no less barrenness of devotional sensibility, than lack of generosity and candor, to cast the blame of coldness, and want of edification in the sanctuary, upon the institution, or the minister, or the assembly, or anything external to the heart itself. An angel from Heaven—the Savior himself—might fail to kindle a holy fire in the breasts of those, who come into the temple without veneration or faith; bringing a sickly appetite for merely intellectual excitement; ready to criticise, or to cavil at the incumbent of the pulpit, however earnest and devout, if his manner be unengaging and his rhetoric poor; or equally ready, if he be popular, and one whom it is the fashion to praise, to extol the preacher to the skies, for the grace of his person and the vigor of his speech—though so far as any religious effect is concerned, that grace and that vigor have been but an empty show, a mere stage acting by an ambassador of Christ, with God and angels for witnesses, and immortal souls at stake.

No! my friends, the House of Worship is never a dull place, save to the dull soul—never unspiritual and unedifying, save to the proud, the vain, the worldly, and the lean in heart.—Though sometimes the preacher himself may be dull, and the thinness or inattention of the audience give an air of coldness to the scene; yet to the humble, spiritual worshipper there is ever something in the service and the place, in the lessons of scripture, the hymns and the prayers, to nourish holy affections and refresh the soul with accessions of wisdom and love.—Though there may be many times, when even find but little to interest and improve them within its walls, and may think they could have benefited themselves more highly in the closet or in the fields; yet such can never forget for how many of their best thoughts and best feelings—for how much of their moral strength and spiritual growth, they are indebted to what has been communicated to them there—there, where on quiet Sabbaths, from childhood upward, the light of godly instruction has been shed upon their tranquil minds, and the healing unction of good men's prayers diffused over their yielding hearts.

They who, in these days of self-conceit, profess to have outgrown the need, as well as the veneration of the institution of public worship, find but a feeble support for their claim to superior spirituality and intelligence, against the splendid array of sages and saints, philosophers, statesmen and jurists—men of the profoundest wisdom and unquestioned greatness, who have given to the House of God the approving testimony both of their examples and their lips. Such men, to this very hour, have supported and adorned the Church, by their wealth, their influence, their writings, and more than all by their reverential attendance at its altar.'

III. 'The History of Long Island; from its discovery and settlement to the present time, &c., by Benjamin F. Thompson. Counsellor at Law. Second edition, two volumes. New York.

The author of this work has devoted to its preparation a laboriousness and thoroughness of research, and a generous zeal that have rendered it one of the most complete and interesting publications, of its numerous class, produced in this country. Having accumulated, by a successful practice at the bar, the means of indulging his taste for historical, antiquarian, and biographical investigations, he has devoted the leisure of his retirement from the toils of his profession to the preparation and publication of the annals of his native island. He has spared no expense in embellishing his volumes and rendering them useful and attractive. They contain a very fine map of Long Island, and a large number of beautiful engravings of landscape and villa, of water and woodland scenery, of town and country. The work is written in a free, pleasant, and animating style. The history of Long Island is uncommonly rich in its connection with public events and distinguished characters. Mr. Thompson gives interesting memoirs of many eminent families and persons; such as the Lawrences, Gardiners, Nicols, Thompsons, Floyds, Woolseys, Smiths, Strongs, Tallmadges, Platts, Bensons, Bogarts, Jones, Rufus King, Samuel L. Mitchell, De Witt Clinton, Valentine Mott, Wright Post, Nathan Sanford, and many others.

Those persons who are contributing their time, talents and fortunes, to the preservation, arrangement and illustration of the history of the different sections of the country, are among the true benefactors of the community, and we rejoice that the fertile and beautiful 'villages of the plain' that ornament the surface of Long Island have found so eloquent and thorough an historian, as the learned and public spirited author of these volumes.

Leonard C. Bowles, 118 Washington street, has published the October number of 'The Monthly Religious Magazine,' containing, together with the usual variety of articles, a Sermon on Nature, by Rev. A. B. Muzzey. This is a useful periodical and well supplies, in its sphere, the wants of the community. It is 'Unitarian in its doctrine and catholic in its spirit.' We cannot but think that the interest and value of this and similar works would be much increased by appending to each article the name of its author.

The same publisher has issued 'The Child's Friend, designed for families and Sunday Schools,' edited by Eliza L. Follen. October. 1845.

From Jordan & Wiley we have received 'Smith's Weekly Volume,' Vol. 11, Nos. 14 15, containing, among other matters, the first part of 'the Hussar,' by the author of 'the Subaltern.'

From Jordan & Wiley,—The Westminster Review, for Sept. 1845—a republication in the series of the British Quarterlies.

We have received from T. H. Carter & Co., Little's Living Age, No. 73.

For the Register.

SABBATH SCHOOL EXCURSION.

The Sabbath School connected with the Unitarian Society, under the care of Rev. E. J. Gerry numbering one hundred and twenty, (teachers included) took an excursion to Roxalston Falls on Wednesday of last week. The morning was glorious; and at eight o'clock, the voice of the deep toned bell, seemed to call into existence a large number of happy beings, who rejoiced in the glad sunshine of that bright morning. At nine o'clock we started; and, as the little procession wound its way among the hills and vallies of this uneven country, it really looked quite romantic. However, the merry shouts and glad songs from the children, reminded us that we were not in the region of fancy; but that life, real life, was that which gave such animation to the glowing scene.

After a p

We then went to the Hotel at Royalston, and partook of a beautiful repast, provided by the parents and friends of the school. We then proceeded on our 'homeward way,' through South Royalston; and just as we reached that place, a dark cloud appearing, warned us to seek some shelter from the approaching shower.

The appearance of that cloud, proved on the whole, to be quite a happy incident, for one of the residents in the village, opened the doors of the neat little Church for our reception, and, while the rain beat in its fury, the children listened attentively to some remarks, from Rev. Mr. Damon of Templeton, who joined us in the excursion. From the fact of our admission, and, that the society who worship in that Church, are not of our faith, Mr. Damon took occasion to remark, that the broad wings of Christianity afforded a shelter, to all who sought its protection, from adverse winds and storms, to which we are ever liable to be exposed.

After the shower had ceased, we again proceeded toward home, not forgetting to notice on our way, the progress of the works upon the Railroad in this vicinity. In approaching Athol, some of the most delightful views, present themselves to the eye. As we gained the summit of a high eminence, we could see far, far beneath, in the valley, the quiet town, with its neat Churches, looking more like some picture of fairy-land, than real objects of sense.

We reached home just as the sun was sinking in the West, and all dispersed to their homes, evidently well pleased with the excursion. Long may the hallowed influences of that day be cherished by those who accompanied us; and in after years, when 'memory stealing on the soul' shall point us to that day, may the remembrance of it, send a thrill of joy through the heart of each one who partook of its innocent amusements.

S. J. G.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

A DESCRIPTION OF A REVIVAL MEETING.

It is known to our readers that our Orthodox brethren are at present resorting, in their several denominations, to the observance of simultaneous Fasts and Prayer meetings for the purpose of bringing about revivals in their Churches. In all previous instances, they have seen and acknowledged that a preponderance of evil resulted from those religious excitements. We are surprised that, in view of all the teachings of experience, they desire a renewal of them. We are much inclined to think that it will be found very difficult to bring revivals to pass, in this part of the country. The diffusion of knowledge, in a community, has a tendency to render men's minds, sober, sedate, self-poised and above the influence of social enthusiasm, or of external means of excitement. A certain degree of popular ignorance, above which, we are quite confident, our people in New England have risen, is necessary to supply the materials for religious excitements, such as were witnessed among us in former generations. In those parts of the country where education has been less diffused, revivals may be, and are brought about. It is well for *our Orthodox friends, and* for us, to bear in *mind*, what sort of a thing a revival is, what phases it presents, and the degree of mental and moral developement, best adapted to produce it.

The following is a striking description of revival measures. It is rather a favorable specimen of it.

'The second Methodist Protestant Camp Meeting for the New York District, was held at Bound Brook, New Jersey, under the supervision of our worthy President, Bro. Brown, and an efficient committee of arrangements, commencing Aug. 21, 1845. The state of the weather on that day rendered it too unpleasant to have service in the open air; consequently, the prayer meeting tent was substituted as a temple of Jehovah, in which, as I was informed, Bro. Felty preached in the evening. I did not hear the discourse, but as Bro. F. is one of the Church's thunderbolts, I presume it fell impressively on the hearers.

Aug. 22. Morning service conducted by Bro. Felty. The rain continued all day, and part of the night. I arrived on the ground about noon. Bro. Covel delivered a very good discourse in the afternoon, and was followed in the evening by our colored Bro. Smith, who preached with power and spirit, and gave the ministry especially, good advice. His sermon was the 'Christian's Foundation.'

Aug. 23. It commenced raining as Bro. Moreland began his sermon on the stand, and so violent was the storm, that we were compelled to retire to the tent, which was thoroughly crowded. Here Bro. M. continued his remarks, as well as circumstances could admit of.

The trumpet sounded as I passed the stand; it looked dreary and desolate. I entered the tent and gave out a hymn. The rain ceased—the subject of the discourse was Wisdom—but long before I closed I found the air to be very oppressive. The rain recommenced, and poured in torrents.

We had a happy prayer meeting; sinners, mourners, Christians, and all the Trinity were there. The Sovereign of the universe, condescended to meet with us who are of low estate. But he is 'our Father.' All praise, all praise, to his exalted name. Preaching was dispensed with, this evening.

Aug. 24. 'Tis Sabbath. Sol triumphant reigns. He ascended Morn's gilded chariot, and chased the shadows from the sky; he stretched forth his sceptre over the horizon; darkness vanished, and clouds and shadows cowered beneath his influence. 'Tis a most lovely sabbatic morn. Hark! those sweet melodious sounds—those soft feminine and manly voices, in holy unison, hymning holy praise. Hark! those solemn tones, in fervent orisons uplifted. This delightful contemplation is banished by the peals of the trumpet, summoning us to hear the gospel declarations. The crowds assemble at their seats, and the preachers in the stand. Bro. Griswold arose, and after a beautiful hymn, and powerful prayer, commenced a very interesting and impressive discourse, on the Holy Ghost; and the Holy Ghost was in it. Bro. G. was followed with a fervid and solemn exhortation by Bro. Woodruff.

'Tis noon. The sun is in his zenith: but the lovely foliage of the grove wards off the intensity of his beams. All around seems smiles and gladness. God is in his holy temple. The scene from the preachers' tent, presents a remarkably striking appearance, and generates a variety of thoughts; the grove, the tents, the persons, aged, vigorous, young, their employments, their thoughts, their characters, and their interests, for time and eternity, each present their respective characteristic thoughts for contemplation; some joyous and pleasant, some solemn and awful. We were again assembled to hear the word of the Lord. The speaker was Father Budd, an aged man of 61 years; a father in the M. P. Church; one of the framers of its constitution, and a signer of its declaration of independence. Father Budd, at the present time, preached to the children of the fathers, that he had addressed 40 years ago. He delivered an excellent, soul invigorating, practical, doctrinal sermon on Justification.

'Tis eve. Darkness broods over the scene; yet the camp presents a most enlivening appearance, here, and there, the lamps send forth their glaring light through the deep gloom; and present is every grade and variety of character, from the benevolent and merciful Prince of Peace, to the foil and malignant Prince of Darkness, who goeth about as a roaring lion, evincing his stubborn determination to dispute with the Most High, the sovereignty of earth. Bro. Covel ascends the stand. It was an able and substantial discourse on 'Repentance.' O God! can the impenitent resist those important truths, and that eloquent appeal? O heart of man, how hard, how adamantine is thy nature!

Aug. 25. Morning. After the prayer meeting, Bro. Stickland preached a beautifully illustrative sermon on 'various excuses of the world to delay the day of salvation.'

Afternoon. This part of the day's exercises, will grace the annals of eternity. The notes of joy and praise sounded and resounded through the tented grove, while their reverberating echoes were lost in the response of rejoicing angels, far, far over the plains of heaven. Jehovah triumphed. The track of his triumphal car was clearly discerned in the holy principles and feelings, actuating the souls of true believers. Right, embraced his sister Love. Righteousness, Affection, and Happiness, met in the temple of Holiness, and kissed each other. After a solemn prayer and exhortation meeting, the missionary sermon by Bro. Covel was delivered. It was a hallowed and triumphant effort. The streams of truth glided imperceptibly through the channels of the mind, and formed an ocean in the heart. Their billows caused a turbulent emotion within the breast of convicted ones, and swelled with calm and placid undulations within those that thirst after the waters of Truth. It was truly a deeply intelligent, and eloquent discourse, for the furtherance of religious principles and ecclesiastical liberty. It will probably be published.

But who can describe the interest of the meeting for prayer which followed. An angel's tongue might here be enthusiastically employed in heaven's eloquence. But as I aspire not to the heights of inspiration, permit me to effuse my honest, heart felt joy, in a hallelujah. O praise the Lord, for such extatic feelings. How benevolent to give to a man 'a taste of the powers of the world to come;' to raise him from earth to heaven. But now the trumpet's shrill tones call us thence, to listen once more to what the Lord shall say concerning us. The preacher is Bro. Johnson, who lovingly and interestingly portrayed Christ Jesus. The day closed with a happy, a glorious prayer-meeting. The brethren were alive, and their echoing shouts and hymns of praise, again resounded throughout the camp. O Jericho! O Babylon! thy walls are tottering even now. Jesus conquers. Haste thou all victorious Lord, assume the throne, the sceptre, the diadem, the regalia of universal sovereignty.

Aug. 26. This has been a day of holy and serene enjoyment, notwithstanding the designed, and combined efforts, of various emissaries of the evil one, to undermine, and besiege the citadel, and destroy the peace of Jerusalem. The beauteous morn, presented a scene of unalloyed loveliness. Smiling countenances, beaming with the rosy hue of health. A glorious rising sun, tinging the distant horizon with a blaze of brilliant beams, and reflecting its ever varied playful rays on the white encampment, and on the beauteous foliage of living green, studded with dewy diamonds, waving its leaves in a soft, refreshing, summer morning breeze, and hovering over groups of intelligent beings, to shield them with its shady wings, from the power of the light of day. It was ineeed a charming scene, a natural sylvan retreat.

The services of the day were conducted with ability and energy of principle and feeling.—Our ex-president, Bro. Witsil, delivered in his peculiarly bold, and masterly style and tone, the morning sermon, on 'the nature and constancy of the love of Christ.' He was followed in the afternoon by Bro. Harris, on 'the principles of the Christian's love for Christ.' These were earnestly delineated. During the intermission we had another powerful meeting of prayer.

In the evening Bro. Woodruff preached the farewell sermon, in a powerful and feeling manner. His subject was the 'ministry, preaching and effects of the gospel.' His soul was full with the delegated power and grace of heaven. He was listened to by a large concourse of attentive hearers. He was followed by some good exhortations. Owing to a disturbance raised by some intoxicated persons from a distant part of the country, the prayer meeting was brief. The disturbance was ultimately quelled by a constable in attendance, and various friends of the church.

This, as we have stated, is rather a favorable specimen of a revival movement. But besides the riot which finally attended it, requiring the interference of the civil authority, we ask our Orthodox brethren whether they relish or can approve of the exaltation and wild extravagance of imagery and diction produced by such an occasion, which is indispensable to its success, and, in fact, inseparable from it?

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ The steamer Cambria arrived on Thursday Oct. 2d, 13 days from Liverpool,—75 passengers from Liverpool to Boston—20 to Halifax, and 10 from Halifax.

No particularly important news. The crops, although not abundant, had come in more favorably than had been feared. The potato disease was prevailing extensively over the continent. The cotton market continued firm. Queen Victoria, after having made a flying side-visit to the King of the French, at the Chateau d'Eu, reached her residence at Osborne, in the Isle of Wight, on the 10th of Sept.

The steamship Hibernia arrived out on the morning of the 13th, less than twelve days. The ship Columbiana, of the Boston line, arrived out in 17 days.

☞ 'Big Thunder' the flash name of Boughton, one of the anti-rent insurrecionists has been convicted and sent to the State Prison for life. Van Steenburg has also been convicted of the murder of Deputy Sheriff Steele. We present the whole of the Judge's address in passing sentence upon Boughton, as containing clear and just views of the transaction.

'CONVICTION AND SENTENCE OF BOUGHTON. The following is the sentence pronounced by Judge Edmonds:—

Smith A. Boughton—You have been arraigned and tried on a charge of robbery, and a jury, almost of your own selection, have found you guilty of the charge.

You have had a very fair trial. The jurors were selected with great care, two weeks having been spent in subjecting their opinions to the severest scrutiny, and you have yourself afforded the best evidence that they were eminently impartial. You have been allowed to go at large and fully to prepare your defence. You have been defended by able counsel. You have been surrounded by numerous friends, and every item of evidence, which you or they deemed material to your defence, you have been allowed to lay before the jury. You have been, notwithstanding, convicted, and it now only remains for the court to pass sentence upon you.

Your offence, though in form it is presented to us as robbery, is in fact high treason, rebellion against your government, armed insurrection against the supremacy of the laws.

Until you came among them, the tenantry on the Manor were, in outward deportment at least, whatever might have been their feeling, a quiet, orderly, law-observing people, yourself suffering none of the evils of the tenures of which you complained; you came here a volunteer from another county. If you had confined your operations within lawful and peaceable bounds, you would doubtless have encountered, and perhaps been aided by the sympathy of many wise and good men, to whom the evils of those tenures are as apparent as they were to you. But such was not your purpose.

You came accompanied by a band of armed and disguised men; you early avowed your intention to resist the execution of the laws. A man of education, you well understand your duty to your country; yet when remonstrated with on the impropriety of your course, you admitted that you knew it to be wrong, yet you avowed your intention to persist in your measures of resistance, because thus alone you could attain your end.

Possessed of a species of popular eloquence, you made your appeals to the interest of the tenants, by holding out to them the prospect of exemption from the payment of rent. To the more lawless and depraved among them, you held up by means of the disguises which you were the first to introduce among them, the hope of impunity for any crimes they might commit. You thus enlisted in your service several hundred men, whom you publicly paraded in different parts of the country, armed and disguised. And you publicly notified them to meet you on the appointed day, armed and equipped, to resist the sheriff in the discharge of his duty.

When that officer arrived at the village of Copake, in the peaceable line of his duty, you placed yourself at the head of your armed band, and with pistols cocked and swords drawn, you captured him. You warned him not to proceed, but avowed that you had thus met to resist him, and that you intended to do so even to the shedding of blood. You held him a close prisoner for several hours. You surrounded him with your armed associates, and finally, with your pistol presented to his breast, you compelled him to surrender to you the legal process which it was his duty and his purpose to execute. Not content then to discharge him, but most fully to manifest your contempt of the law and its process, you kept him your prisoner until, in his presence and that of the multitude whom you had assembled there, you burned the papers of which you had thus robbed him.

You afterwards, surrounded in the same manner, publicly avowed that you and they were thus armed in order to resist the Sheriff and his posse, in any attempt to arrest you for the crime you had committed. And you carried out your purpose by calling upon your associates to stand by you, when he came to arrest you, by causing yourself to be rescued from his custody, and by yourself presenting a loaded pistol at him, and threatening to shoot him with it.

Under the impulse which you have thus given, and in imitation of your example, peaceable inhabitants have been driven from their homes at night. Houses have been torn down, farms laid waste, the laws forcibly resisted, and the officers of justice fired upon and wounded, while in the discharge of their official duty.

These offences, serious as they are, have been aggravated by the recklessness with which you have persisted in pressing upon the court and jury testimony which you know to be false.

You have been the leader, the active instigator, the principal fomenter of all these disturbances. You have made yourself an example of disorder and violence, and you have caused many erring and misguided men to follow it, to their ruin and the disturbance of the public peace. You have therefore, rendered it necessary that the court should cause you to be a warning example of the certain consequences of such conduct,—that your misguided followers and all others may learn from your fate the important lesson that order must be maintained, the laws must be enforced.

Deeply as we may feel for the ruin which you have brought upon yourself and those connected with you, our duty teaches us that forbearance towards you now, when such forbearance towards you heretofore has only led you on to acts of more aggravated outrage, would be cruelty to the ignorant men whom you have misguided, and to the community which you have so deeply injured.

You are therefore to be withdrawn for the residue of you life from the society whose peace you have so wantonly disturbed, and whose laws you have so violently and so frequently violated, in the confident hope, that from the example of your fall, all may learn the salutary lesson that the supremacy of the laws must and will be maintained.

The sentence of the Court is that you be confined in the State prison in the county of Clinton, at hard labor, for the term of your natural life.'

☞ The Merchants' Magazine for October is filled, as ever, with valuable matter. We find in it the following table, compiled from the August number of Herapath's Railway Journal.

	Miles.	Cost.	Div.
G. Western & branches	221	£7,455,690	8 pr ct.
Liverp'l & Manchester	31	1,698,628	10 "
London & Birmingham	112½	6,614,996	10 "
Grand Junction	119	2,477,701	10 "
Stockton & Darlington	43½	2,000,000	15 "
Midland	271	6,259,838	6 "
Manchester & Leeds	86	3,293,716	7 "
Eastern Counties	83	4,010,910	3½ "
Great N. of England	45	1,237 487	6 "
London & Southwestern	93	2,604,406	9 "
Newcastle & Darlington	56	506,788	6 "
Newcastle & Carlisle	60	1,070,232	5 "
Southeastern just finished	98	3,739,810	3½ "
York, N. M. & Leeds	48	1,107,146	10 "
Total	1,367	43,077,348	

Equal to £31,512 per mile.

The whole cost of 1,367 miles, £43,077,348—equal to $157,560 per mile. The other short roads varying in their dividends from nothing up to 8 per cent, the average dividends on 2,000 miles of road that have cost £60,000,000, yields about 5 per cent. dividends, while the enhanced value in the market is not short of $2,000,000.'

We are further told that,

'Ireland is commencing the railway system in earnest. The Dublin and Drogheda railroad, 31 miles, pays 4 per cent. on its great cost. The Dublin and Kingston, 9 per cent. on £354,733 for six miles. France is pressing forward her railways to connect the Atlantic and British channel with the Mediteranean; and her capitol, with Brussels, Antwerp, Vienna, and finally, Waraw, St. Petersburg, and the Black sea, while a road from Paris, through Spain and Portugal, to Lisbon, is projected, and will no doubt be completed, thus forming the great bond to unite and maintain Europe in a state of peace, by making each nation dependent on the other, for the interchange of commodities, produced by inland commerce; a traffic the most productive to the wealth and advancement of nations, during a state of peace, which the construction of railways tends to perpetuate. That railways will tend to bind in indissolable iron bands, the union of these United States, and extend the Anglo Saxon race to the Pacific ocean, there can be no question. For defence they are invaluable. To regulate our exchanges, the best bank.'

☞ We learn from other sources that the capital of the Belgian Government railroad is $28,950,000. The net profit from 1841 to 1844, was just about doubled. Lines of railroad are projected among the mountains of Switzerland, the French lines are to be continued to Geneva, and to extend through Germany, and over the central part of the continent.

☞ The receipts of the New York Croton Aqueduct show a considerable increase, for the year, upon the last, while the expenditures are essentially reduced.

☞ The Mormons seem to have obtained the advantage over the other party in the Illinois civil war.

☞ Hon. Thomas A. Davis, Mayor of Boston, has been compelled by ill health to resign his office.

☞ A correspondent of one of the religious papers gives the following account.

'I have read lately part of a series of letters in the Alexandria Gazette, headed '*The Yankees in Fairfax*;' alluding to the settlement of Northern farmers, principally from New York, in Fairfax county, Va., adjoining the District. For the space of eight or ten years, these settlements have been going on. One little village, called Providence, has been built up, with two neat little church edifices; and several settlers are scattered through the county. The writer, a Virginian, mentions that their lands have doubled their productiveness in four of five years; some lands producing twenty bushels of wheat to the acre. Most of these lands were covered with pines, and the mode of improving has been to burn the brush and light wood on the ground, thus enriching the soil with the ashes; then sowing clover, and following up with plaster. The writer says their example has been a stimulus to the Southern farmers in the vicinity. I was told of one man who sold about 25 acres in New York, for $100 per acre, and with the money purchased 5 or 600 acres of Virginia lands, at 4 or $5 per acre. Now when it is remembered that these lands are near to a good market, so that while corn is ten cents per bushel in St. Louis, it is fifty or sixty cents here, are not Yankees shrewd enough to see to which quarter their interest would lead them to emigrate? But *slavery* is the scarecrow.'

☞ The election in Maryland has resulted in the choice of two Whigs and four Democrats to Congress, of a Democratic Senate and a Whig House.

☞ An English exploring ship has penetrated to a still higher southern latitude than has been reached before.

☞ Affairs in the Banda Oriental are getting into a state of entanglement with France and England, that threatens to lead to serious results.—Those two nations have interfered to put an end to hostilities, and to open the trade of the La Plata, but in so doing have exercised a power over this continent, which has been supposed to be forbidden by the fixed policy of the American governments.

☞ We find it stated in some of the papers that the Choctaws have elected one of their chiefs to represent them in the Congress of the United States. If he should be permitted to take his seat in the House as a delegate, it would be the introduction of a policy into our Indian relations that would be found most auspicious.

☞ The failure of the corn crop in South Carolina, although a serious, is not so great a calamity as was apprehended. The Charleston Courier states that the price of corn is evidence that there is no apprehension, as yet, of an absolute deficiency of the means of support.

QUEBEC. The subscriptions and contributions, in all parts of the world, for the relief of the sufferers by the two late destructive fires in Quebec, received up to the 26th ult., amounted to the sum of £62,136 18s 5d, independently of a grant expected from the Provincial Treasury of £20,000. This is a large sum to accumulate by charitable contributions alone, exceeding $300,000. The following statement taken from the report of the Relief Committee, shows the amounts derived from each country and province which has aided in the contribution. We are a little surprised that the liberal spirit which usually governs the citizens of the United States on occasions of this nature, has not swelled the contribution of these States to a larger sum than £900.

From Citizens of Quebec	£11,382	9 3
" Country Parishes	2,447	11 0
" Montreal	9,005	0 0
" Provincial Gov. of Canada	4,500	0 0
" " " of Nova Scotia	1,016	13 4
" St. John and other places within the Province	3,700	16 9
" the United States of America	900	8 4
" St. John's, Newfoundland	600	0 0
" New Brunswick	265	11 1
" Prince Edward's Island and Bermuda	188	17 6
" Great Britain	25,589	15 7
" Army and Navy	577	10 4
" Ship Masters and Seamen	232	3 11
" Jersey	367	10 0
" Ireland	128	17 3
" Nova Scotia	1,203	3 1
" Continent of Europe	30	11 0
	£62,136	18 5

[Daily Advertiser.

For the Register.

OBITUARIES

MRS. MARY WRIGHT.

Died, in this city, on Wednesday, Oct. 1st., MRS. MARY WRIGHT, widow of the late Edmund Wright, Esq., 89.

Few individuals depart this life at so advanced an age, the memory of whom is more widely or reverently hallowed than in the case of this venerable lady. Her kindred, among whom are children, grand-children and great-grand children, form alone, a numerous circle of sincere and saddened mourners; but beyond these, among the needy, to whom her hand was ever open, the friendless, the sightless and the exposed, there is a still greater number who will mourn that the light of her countenance is withdrawn and another source of relief, closed forever. With a large share of natural intellect, she exhibited through life much wisdom, prudence, energy and activity of character, which were softened and rendered pleasing in general by those amenities and courtesies which characterised the old school of manners and morals. She was exemplary in the highest degree in every relation which she sustained. Her children rise up and call her blessed. In all, she was actuated and controlled by religious principle. In early life, she was instructed in the doctrines and forms of the Episcopal Church, and these were always remembered and cherished, and one of which she was heard to repeat in her closing moments. In one respect only, had her faith been modified in subsequent years; which was a full conviction of the truth of the doctrine, of the restoration of all in another world, to holiness and happiness. This doctrine as received by her from Murray, was made to harmonise with her other views, in a clear and well established faith, which sustained and cheered her to the end. Her faculties were retained with great vigor, and her latter end was that of the Righteous.

Life's duty done, as sinks the day,
Light from its load the spirit flies:
While heaven and earth combine to say,
How blest the righteous when he dies.

SYLVESTER OSBORN, ESQ.

In Danvers, on Thursday morning, SYLVESTER OSBORN, Esq., aged 87.

Another of the worthies of Revolutionary memory is thus numbered with the dead. At the early age of 16, Major Osborn was found in the front rank of the defenders of his country's rights; and on the 19th of April, 1775, accompanied his friend, Capt. Foster, to the battle field at Lexington. He was the youngest of the hundred men that went that day—all of whom, excepting the venerable GIDEON FOSTER at the age of 96, and Levi Preston at the age of 89, are now gone. Through life Major Osborn has been distinguished for energy and uprightness of character. Few men have been more universally beloved and respected. For many years he was one of the most active and influential citizens in the town in which he was born and always resided. For the last twenty years he has carefully avoided mingling with the crowd and bustle of society, preferring the comforts of his own home, and imparting joy by his presence to all around him. [Salem Gaz.

☞ The Annual Meeting of the FRAGMENT SOCIETY will be held at the house of Mrs Thomas B. Wales, 24 Winter street, Monday, Oct 13, at 3 o'clk, P. M.

Members who may not be present at the meeting will confer a favor by sending their subscriptions at that time.

In behalf of the Board.
o11 MARGARETTE C. SMITH, Sec'y.

☞ NOTICE. The members of the Worcester Association are notified that their next meeting will occur at the house of Rev Mr Allen, in Northborough, on Tuesday, the 14th inst, at 5 o'clock, P. M.
o11 DAVID FOSDICK, Jr., Scribe.

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION will meet at Concord, on Tuesday, 14th inst, at the house of Rev B. Frost.
o11 WM. NEWELL, Sec'y.

☞ The Anniversary Sermon in behalf of the Fatherless and Widow's Society, will be delivered by the Rev Dr Putnam of Roxbury, on Sabbath evening, Oct. 12th, at 7 o'clock, at the Old South. o4

NOTICE.

The Semi-Annual Convention of Unitarian Christians will be held in the city of New York, on Tuesday, the 21st of October next. The Convention will assemble at the Church of the Messiah at 7 o'clock in the evening. Clergy and Laity are hereby generally invited to attend.

ORVILLE DEWEY,
JASON WHITMAN,
S. K LOTHROP,
} Committee.

Sep. 27, 1845.

☞ DEDICATION AT NEW YORK.—The First Congregational Society in New York having fixed upon the 22d of October for the consecration of its new Church, invites the presence and assistance of the Unitarian Clergy and Laity on that occasion.

New York, Sept 22, 1845.

☞ NOTICE. The Unitarian Societies in New York would express their strong desire that the semi-annual Convention of the Unitarian Body, about to be held in their city, should be as general as possible. It will be their pleasure to receive as guests all the brethren who attend the Convention, and to facilitate their hospitality, it is requested that all clergymen who design to be present will signify it, by addressing a line to Charles S. Francis & Co., 252 Broadway, any time before the 15th of October.

In behalf of the Unitarian Societies in the City of New York. s27

MARRIAGES.

In this city, 2d inst, by Rev Dr Codman, Mr Albert G. Holden of Dorchester, to Miss Julia A. Trufant of this city.

5th inst, Mr Richard T. Jones to Miss R. E. Higgins.

In Salem, 1st inst, by Rev Dr Brazer, Mr Henry L. Williams to Miss Elizabeth T. Deland, daughter of Tucker Deland, Esq.

In West Roxbury, 5th inst, by Rev Theodore Parker, Mr John Curtis, Jr. to Miss Marian A. Fuller, both of this city.

In Northampton, 2d inst, by Rev George E. Ellis of Charlestown, Rev Rufus Ellis to Gertrude Louisa Blake.

In Marblehead, by Rev Mr Bartlett, Mr Benjamin A. Glover, of this city, to Miss Mary F. Beal of M.

In Nantucket, on Monday morning, by Rev Mr Knapp, Mr George Howland Folger to Miss Mary Ann, daughter of Richard Mitchell, Esq.

In New York, 3d inst, Mr Andrew T. Wingate of Boston, to Miss Sarah C. Hamlin of Hampden, Me; 4th, Mr H. N. White of Syracuse, to Miss Caroline A. Towne, of Kennebunkport, Me.

DEATHS.

In this city, 4th inst, suddenly, Mr John Brooks Ellms, 25, late of Canton, Mass.

In Danvers, 2d inst, Sylvester Osborn, Esq., 87, a revolutionary soldier.

In Stoughton, 3d inst, Granville Bowditch, son of Jonathan and Lucy Bowditch of Dedham, 10 years 4 mos.

In Newton, Upper Falls, 3d inst, Susan R., wife of Mr George Hoogs of Freeport, Me, 37.

In Edgartown, 4th inst, Miss Olive Vincent, 74.

In Hamilton, Mrs Molly Appleton, widow of the late Dea Benjamin Appleton, 94.

In Randolph, Vt, 2d inst, at the residence of his daughter, (Mrs Dr Smith,) Rev James Sabine.

In London, 17th ult, William Penn, Esq., great-grandson of the celebrated William Penn, founder of the Province of Pennsylvania, in his 70th year.

NEW READING BOOKS. School Committees and Teachers, before deciding upon the Books to be used in their Winter Schools, are respectfully requested to examine Swan's New and Improved Series of Reading Books, consisting of

THE PRIMARY SCHOOL READER, Part I.
THE PRIMARY SCHOOL READER, Part II.
THE PRIMARY SCHOOL READER, Part III.
THE GRAMMAR SCHOOL READER.
THE DISTRICT SCHOOL READER.

This series, whole, or in part, has been introduced, and is now used in the Public Schools of Boston, Charlestown, Cambridge, Roxbury, Springfield, Worcester, Salem, Ipswich, Marblehead, Newburyport, Newbury, Dorchester, Dedham, Quincy, Stoughton, Barnstable, Yarmouth, Fairhaven, and many other places.

Numerous recommendations from Teachers and others, are in the hands of the publishers, but it is thought that the fact of their having been introduced into the above named places in so short a period of time from their publication, is the best recommendation that can be given.

School Committees and Teachers are requested to send for copies for examination, which will be furnished gratis.

CHAS. C. LITTLE & JAMES BROWN,
o11 3w No 112 Washington street, Boston.

SAXTON & KELT'S LIST. The Citizen of a Republic, by Ansalde Ceba, translated and edited by C. Edward Lester, forming the No 4 of the Medici series of Italian Prose; 1 vol, 50 cents.

The Wigwam, and the Cabin, by W. Gilmore, Jr., forming No 4 of the Library of American Books, 50.

Big Abel, and the Little Manhattan, by Cornelius Mathews, being No 5 of Abon Library, 25.

The Broken Vow, and other Poems, by Amanda M. Edmonds, 1 vol, cloth, gilt $1,50; do Saxony gilt, $2,25.

Juvenile Gem, for 1846, $1.

Boston Common, 1 vol, 12mo, cloth, 50.

The Opal, for 1846, edited by John Keese, Esq., bound in fancy boards, roan, and superfine Turkey morocco.

The True Child, by Mrs E. Oakes Smith, 1v, 32 mo, plate, 31 and 37½c.

Youth's Keepsake, for 1846, an annual for young people, 87½c.

Mackenzie's Life and Opinions of B. F. Butler and Jesse Hoyt, 37½c.

The May-Flower, for 1846, edited by Robert Hamilton. The first published Annual, we believe, of the season, and one which will not be readily excelled;—the editor, Mr Robert Hamilton, is entitled to great credit for the taste and tact displayed in its whole getting up. The plates are seven mezzotints by Sartain, from paintings by Deveria, Billings, Topham, Van Hoitz, Crowley, Winterhalter, and Wilkie. All of these are good and some admirable. 'Cup-Tossing' will be universally admired. The contributions are, generally, from the most noted names in American letters. Mr Hamilton himself contributes several fine poems. We shall speak of the book more in detail next week. It is beautifully printed, and bound in embossed morocco.' [Broadway Journal.

Published and for sale, wholesale and retail, by SAXTON & KELT, 133 Washington st. o11

FURNITURE WAREHOUSE.—ON THE CASH SYSTEM. *BEAN & WILLIS*, No 12 Canal Block, Blackstone street, near Hay Market Square, offer for sale an extensive assortment of FURNITURE, of all kinds. Also, BEDS and MATTRASSES, Looking Glasses, Clocks, Bed Tickings, Bed Sackings, Bellows, Brushes, &c. Hair and Palm Leaf, in the Rope, Kiln Dried Feathers, put up in Sacks for country trade.

Our Furniture will be found to be of the best quality. All our Feathers are Kiln Dried. Beds and Mattrasses are warranted sweet and free from moths.

WE SELL FOR CASH ONLY—consequently we suffer no losses from bad debts.

Cash Purchasers who do not wish to pay an extra profit to make up for losses sustained by the credit system, are invited to call and examine our stock.
o11

GREENWOOD'S HYMNS. 100 copies, second hand.—A collection of Psalms and Hymns for Christian worship, compiled by Rev F. W. P. Greenwood, for sale at half price of new books, by JAMES MUNROE & CO., 2 School street, (up stairs.)
o11

MRS TUTHILL'S BOOKS FOR CHILDREN. I will be a Gentleman, a book for Boys, 4th ed. I will be a Lady, a book for Girls, 3d ed. Onward Right Onward, just published. Several thousand copies of these interesting and valuable Juveniles have been sold in the short time they have been published, and they are confidently recommended to parents as among the best books they can put into the hands of their children. CROSBY & NICHOLS, Publishers, 118 Washington st. o11

VALUABLE ENGLISH BOOKS. A Retrospect of the Religious Life of England, or the Church, Puritanism, and Free Inquiry, by John James Taylor, 8vo. The works of Orville Dewey, D.D., complete in 1 vol 8vo. Unitarianism Defended, in a series of Lectures, by Rev James Martineau, Rev H. Giles and others, 8vo. Wilson's Concessions of Trinitarians, 1v 8vo. Dr Carpenter's Harmony of the Gospels, 1v 8vo.

Fresh supply just received and for sale by CROSBY & NICHOLS, 118 Washington st. o11

CHESHIRE HYMN BOOK. New edition in Press. In consequence of the unexpected demand for this collection of Hymns the subscribers have been induced to put to press a new edition to be printed on larger type for the use of those who may prefer a handsomer book. The price will be but little more than that of the present volume, and the publishers hope that the only objection which has ever been brought against their collection will be obviated by the publication of this new and improved edition.

CROSBY & NICHOLS, Publishers,
s20 118 Washington st.

NEW SINGING BOOK. THE PSALTERY, a collection of Church Music, consisting of Psalm and Hymn Tunes, Chants and Anthems; being one of the most complete music books for church choirs, congregations, and societies, ever published. By Lowell Mason and George J. Webb. Published under the sanction and approbation of the Boston Handel and Hayden Society, and Boston Academy of Music.

For sale by WILKINS, CARTER & CO., 16 Water street. 8t s27

LETTER PAPER. Just received from the manufacturers, a new supply of thin Letter Paper, ruled and plain, at SIMPKINS'S, 21 Tremont Row. s27

SUMNER'S ORATION. The Oration by Chas. Sumner, Esq. on the Fourth of July, second edition, just published. Price 20 cents.

For sale at SIMPKINS'S, 21 Tremont Row. s13

LADIES' EXCHANGE,
192 WASHINGTON STREET,
BOSTON.

Geo. W. Warren & Co.

INVITE THE ATTENTION OF THE PUBLIC TO THEIR IMPORTATION OF

RICH AUTUMN GOODS.

182 CASES of choice styles of SHAWLS, DRESS and CLOAK SILKS, THIBET and MERINO CLOTHS; SILK VELVETS, from ¾ yard to 2 yards wide; RICH CASHMERES and MOUSSELINES; LACES; FANCY ARTICLES, &c. &c., purchased by our senior partner in France, Scotland, and England, and superior, in quality and style, to any we have ever received, are now in store, and will be offered at *suitable prices*. We would say "to the curious" that we have preserved the New York and Boston Custom House lists of imports, from which they will learn, that we are the only retailers in this city, who *import* their Rich Goods, and consequently, that we can afford to sell much lower than those who buy their goods on this side.

We also invite attention to our complete assortment of

DOMESTIC STAPLE GOODS.

300 cases and bales have been received of COTTONS, CAMBRICS, FURNITURES, FLANNELS, QUILTS, PRINTS, &c. We have also received cases and bales of LINEN GOODS: Sheetings and Shirtings; DAMASKS, DIAPERS, CRASH, &c., and BLANKETS of all sizes.

As some of our customers are not aware that we keep these articles, we would inform them that our stock of

HOUSEKEEPING GOODS

is always large and complete, and at very low prices.

For the information of Strangers, we would say that our Establishment is divided into

EIGHT DEPARTMENTS!

On entering the Store, the first department on the left, extending to the desk, is called the

WHITE GOODS DEPARTMENT;

where may be found every description of WHITE GOODS. WHITE MUSLINS and CAMBRICS, plain and fancy styles; COTTONS, bleached and unbleached, Sheetings and Shirtings; LINEN GOODS, Sheetings of all widths, and Shirtings of all qualities; DAMASKS and D. CLOTHS, NAPKINS, DOYLIES, DIAPERS, &c.; EMBROIDERIES and LACES, a very large assortment; EDGINGS, INSERTINGS, TRIMMINGS, &c., full stock; FURNITURE PATCHES, and all FURNISHING ARTICLES; BLANKETS; FLANNELS of every width and quality.

EVENING DRESS GOODS,

EMBROIDERED DRESSES, MUSLINS and other new things; UNDER SKIRTS; CAMBRICS and HOLLANDS for linings.

HOSIERY and GLOVES

of every description; particularly, best PARIS KID GLOVES at 62½ cents, sizes and colors, numbered.

GENTLEMEN'S

GLOVES, SCARFS, CRAVATS, POCKET HANDK'FS, of the best styles, at low prices. Also,

PARIS PERFUMERY

of the best quality, from *Prevost*, rue Richelieu; and many other FANCY ARTICLES.

The next on the left, first beyond the desk, is the

PRINT DEPARTMENT,

where may be found every style and quality of FRENCH, ENGLISH and AMERICAN

PRINTS and GINGHAMS.

The next, and last on the left, is the

MOUSSELINE DE LAINE DEPARTMENT,

where may be found, the finest selection of *Rich* and *Beautiful* CASHMERES DE LAINE, MOUSSELINES DE LAINE, TRIPOLITAINES, CASHMERES DE-COSSE, REPP CASHMERES, CORDED OTTOMANS, TRIPOLITAN PLAIDS, *Plain and Small Plaid de Laines*, high colors, for children, and all other new STUFF DRESS GOODS to be found in the city; prices from 50 cents to $1,25.

The first department on the right, on entering, is the

CLOTH DEPARTMENT,

where may be found a large and complete stock of *French, German* and *English* BROADCLOTHS, CASSIMERES, DOESKINS, TESTINGS, &c., of every style and quality. GENT'S DRESSING ROBES, and materials for the same. Gentlemen will always

POETRY.

A WORD AT PARTING.

'How can I say farewell to thee—
How can I say farewell!
When in the compass of that word,
Such mournful meanings dwell—
When thoughts that make the cheeks turn pale,
And overcloud the heart,
Are waken'd by that startling sound
That tells me, we must part!'

* * * * * *

'The spring may come with wreaths of flowers
And young buds round her brow,
Her first green footprints on the hills
Are shining, even now!
But ah! the tinted flowers may bloom,
The birds sing on the spray,
Thy beauty and thy voice of mirth
Are dearer far than they!'

'Oh, we shall miss th' unconscious spell
Thy presence round us cast;
Beneath whose magic influence
The hours unheeded past;
And oftentimes a voice will sigh
Regretfully sincere,
'Oh, would that she were here to-night—
Oh, would that she were here!' '

'And could I hope that sometimes thou
When casting back a glance,
Would linish on thy absent friend
One brief regret perchance,
I should be rich in the belief,
And happy in the thought,
That thou rememberest one, by whom
Thou ne'er canst be forgot.'

'I cannot speak the hopes and fears
Which parting thus, I feel;
And which could I express, perhaps
I might not all reveal,
But O, how trebly painful were
This moment I deplore,
If fate should whisper in my ear
'Ye part—to meet no more!'

'Thou goest, and the world so bright
Is dark to me again,
And I shall listen for thy voice
And look for thee in vain;
But though my prayers for thee and thine,
Words are too weak to tell—
I cannot say farewell to thee
I cannot say farewell!'

THE EVENING HOUR.

BY MRS. C. B. WILSON.

This is the hour when memory wakes
Visions of joy that could not last;
This is the hour when fancy takes
A survey of the past!

She brings before the pensive mind
The hallowed scenes of earlier years,
And friends who long have been consigned
To silence and to tears!

The few we liked, the one we loved.—
A sacred band!—come stealing on;
And many a form far hence removed,
And many a pleasure gone!

Friendships that now in death are hushed,
And young affection's broken chain,
And hopes that fate too quickly crushed,
In memory live again!

Few watch the fading gleams of day,
But muse on hopes as quickly flown;
Tint after tint they died away,
Till all at last were gone!

This is the hour when fancy wreathes
Her spells round joys that could not last;
This is the hour when memory breathes
A sigh to pleasures past!

A DREAM OF HEAVEN.

Lo, the seal of Death is breaking,
Those who slept its sleep are waking,—
Eden opes her portals fair!
Hark, the harps of God are ringing,
Hark, the seraphs' hymn is singing,
And the living rills are flinging
Music on immortal air!

There, no more at eve declining,
Suns without a cloud are shining
O'er the land of life and love;
Heaven's own harvests woo the reaper,
Heaven's own dreams entrance the sleeper,
Not a tear is left the weeper
To profane one flower above.

No frail lilies there are breathing,
There no thorny rose is wreathing
In the bowers of paradise;—
Where the founts of life are flowing,
Flowers unknown to time are blowing,
Mid superber verdure glowing
Than is sunn'd by mortal skies.

There no sigh of memory swelleth,
There no tear of misery welleth,
Hearts will bleed or break no more:
Past is all the cold world's scorning,
Gone the night, and broke the morning,
With seraphic day adorning
Life's glad waves and golden shore.

O, on that bright shore to wander,
Trace those radiant waves' meander,
All we loved and lost to see,—
Is this hope, so pure, so splendid,
Vainly with our being blended?
No! with Time ye are not ended,
Visions of eternity!

MISCELLANEOUS.

FROM A CORRESPONDENT IN CHINA.

The following letter addressed to a lady in this city by a young gentleman of education now resident in China, furnishes some information that may be new to most of our readers, and will be read by them with interest.

Morrison Hill, Hong Kong, }
China, April 16, 1845. }

MRS. M. A. R.:—My esteemed friend. Here I am in China, at last, far away from home, kindred and *early* friends; for I am not without friends here. I have not forgotten your request to write to you after my arrival; and the ship 'Massasoit' being expected to leave this place to-morrow for the U. S., it will be a favorable opportunity to send a letter direct to you. Of my passage of 18,000 miles, I could relate many incidents, but space of paper will not permit. The passage was made in 132 days from N. Y. I had five fellow passengers, four gentlemen and the Captain's lady. Few things occurred to mar the pleasure of the passage, while many occurred to make it very agreeable. The heat near the 'Line' was very oppressive, and two gales which we experienced, one at the Cape of Good Hope and the other near the island of St. Paul's were the greatest of our 'disagreeables.' Having entire confidence in the strength of our ship, and the skill and fidelity of her officers, we put away all useless anxiety and committed ourselves to the care of Him who rules the winds and waves. To Messrs Tolbot, Olyphant & Co. of N. Y., I am indebted for my passage, which they very generously gave me free of expense. The usual price is $300. Mr. O's son was a fellow passenger, and was a great addition to the pleasure of our little party.

On my arrival at Hong Kong, I at once commenced my labors as teacher in this School. It has been in operation six years, and was established by an association of foreign residents in China, called the 'Morrison Education Society.' It was so called, as you will suppose, in honor of Dr. Morrison the first (or nearly the first) Protestant missionary. There are 35 Chinese boys in the school from nine to nineteen years of age. In the forenoon they attend to English studies and in the afternoon to Chinese, thus acquiring a knowledge of both languages. The object of the school is to give the boys as good an education as can be obtained in any boarding school in England or America. The course of study is eight years, but the school having been in operation only six years, only small results are yet visible. Several of the eldest scholars are employed by the English Government and merchants as interpreters. We do not require them to adopt English dress and manners, but allow them to dress in Chinese costume, and to eat *two* meals a day with '*chop sticks*' which they prefer to knives and forks. Our great object is to enlighten them and rescue them from an unreasonable attachment to antiquity, *because* it *is* antiquity.

The Chinese are very skilful in some of the ornamental arts, but far inferior to the western nations in the useful arts and sciences They have *debarred themselves* the privileges of intercourse with their neighbors for centuries, and have thus been left behind in the career of improvement and the spread of knowledge. No longer are they the 'Celestials;' they have become '*terrestrials*,' and condescend to admit the 'outside barbarians' into five of their principal seaports to trade and reside.

This island has also been ceded to the English by the Chinese Government, and is as much the property of England as Canada. There is a Governor and Council who superintend the affairs in China. Although the English own the island, there are 20,000 Chinese on it, several thousands of whom are employed in road-grading and erecting public buildings. They are very industrious, work for 12 or 15 cents a day, living principally on rice and fish. They are excellent stone cutters and find plenty of granite on this island to keep them busy. Hong Kong means in English, 'the island of fragrant streams,' but in fact it is a pile of granite hills and mountains. The scenery in and around it is beautiful and romantic. Before the English took possession of it, it was a desolate spot, but now is becoming populous and cultivated. The town and *only* town on the island is called 'Victoria.' There are four English and three American missionaries on the island, which secures to us the religious privileges so indispensable. Four of them preachin Chinese, but their audiences are small.

If you ask whether I am pleased with my situation, I answer unhesitatingly, *yes*. I love the Chinese more and more the more I become acquainted with them. Although the language is difficult, I hope to be able to converse freely in it within three years. I have 17 lads under my special supervision and instruction. With this letter I will send you a Report of the school.

* * * * *

S. W. B.

The following extract from the Report explains the origin and objects of the institution.

'If we except the pastors and teachers who visited Formosa with the Dutch, about two centuries ago, Dr. Morrison was the first Protestant missionary who ever reached the Chinese empire. Chiefly by his labors the Sacred Scriptures have been translated into the Chinese language, and a foundation laid for diffusing, among one fourth of the human family, that true religion which is one day to pervade the whole earth. Though his chief object was to benefit the people of China, yet the good which he has conferred on others, especially on those who speak the English language, demands of them a tribute of grateful acknowledgment, and urges them to 'go and do likewise.' As a knowledge of the Chinese language has been of great advantage to foreigners, so an acquaintance with the English will be of equal or greater advantage to the people of the empire. For the purpose of conveying this benefit to the Chinese, and of aiding the great work which Dr. Morrison commenced, it is proposed to erect, in an institution characteristic of the object to which he devoted his life, a testimonial, more enduring than marble or brass, to be called the MORRISON EDUCATION SOCIETY. The object of this institution shall be to establish and support schools in China, in which native youth shall be taught, in connection with their own, to read and write the English language; and through this medium, to bring within their reach all the varied learning of the western world. The Bible and books on Christianity shall be read in the schools. Already a Chinese, educated at the Anglochinese college in Malacca, has been advanced to the station of governmental interpreter at Peking. And posterity, if not ourselves, may see the Chinese, at no very distant day, not only visiting Europe and America, for commercial, literary, and political purposes; but, having thrown away their antipathies, their superstitions, and their idolatries, joining with the multitudes of Christendom in acknowledging and worshiping the true God.'

From the Report we take the following further extracts.

'In regard to their studies, the same general plan has been pursued that was described in my last communication to the trustees. The first half of each day has been assigned to Chinese books and writing, the rest to English studies. In Chinese they are still taught after the fashion of the country, by the same native master who was employed the last year. He is probably as efficient in his department as the majority of teachers in China, and feels as much interest in his work as most of them. Ten of the boys have committed to memory all or nearly all of the Four Books, and reviewed them, while one of the more advanced class, has taken up the commentary on these books by Chu futsz', and is now endeavoring to understand it. Most of them comprehend the meaning of the books of Mencius, fewer the writings of Confucius, and none of them but here and there a passage in the Book of Odes, which is the most difficult. Some of them are able to translate passages from Mencius into intelligible English. They have also been exercised somewhat in translating portions of the Chinese version of the New Testament, under my own direction. In this they exhibit different degrees of facility, in proportion generally to their knowledge of the English language. They have occasionally been required to compose letters, &c., in Chinese, which is an exercise that would be altogether premature in Chinese schools of the same grade. The result has been such, that they themselves say they can write better English than Chinese, and I certainly agree with them.

To write even *correctly* in Chinese, is confessedly an accomplishment that can only be acquired by long study and practice, and so far as my observation extends, it is much more rare than would be supposed from the statement of writers upon China, and the prevalence of schools in the country. Not that the language is intricate in its construction, for in this point of view it is one of the simplest, but because each character, instead of being composed of parts that are significant of the same sound in all words where they occur, is an arbitrary cipher, so that one must, so to speak, seat himself before an enormous number of these strange signs of words, that are contrived with, it would seem, the least possible aim to assist the reader in pronouncing or collecting them, and knowing the form and adaptation of each to each, select and arrange a series to suit his purpose. To do this with any degree of facility, one must have a liberal supply of these grotesque forms ever present in memory, ready to be transferred to paper, as well as their significations, and the usages that regulate their positions in a sentence. No wonder, then, that even the natives of this country, who enjoy the best advantages, are obliged to go through a long course of study, in order to write, not to say elegantly, but tolerably well. Nor is it at all strange that the boys in our school find it easier to write English than Chinese. Every alphabetic or syllabic language must in the nature of things, be less difficult of acquisition, than one formed after the model of the Chinese, which exhibits only in the remotest manner, any design to meet that demand of the mind which has usually resulted in the invention of alphabets.'

'The Bible *has* been placed in their hands, and every assistance I could give them to understand it, has been gladly rendered. But in order to *compel* them to accept its doctrines, I must have withheld the book, which, being the great charter of human liberty, denies the right, or power of any man to do so. Nay, the freedom to think, judge and act for one's self, under but one great bond of accountability, is the very lesson we should wish them to learn first; and if I have endeavored to inculcate any, it is this. Being treated as members of the family in all desirable points, we have exercised a parental care of them, and I hesitate not to say that the same number of English or American boys, would have given us far more trouble. The reason is not simply that Chinese boys are different from others, but their confidence in their teachers as their best friends, is now well established, and where that feeling exists there is always a desire to please.'

THE HOME OF COWPER.

Cowper's house at Olney is still standing, but in the same ruinous state so humorously described by the poet: his parlor is occupied as a girl's school. The summer house in the garden—the 'boudoir,' in which the gentle bard used to sit coining his verses—also remains, its walls covered with the names of visitors.—Cowper's residence in the neighboring village of Weston has been much altered, but is still beautiful, with a profusion of roses in front.—There is, however, an ale house on each side of the poetic mansion, and the village *stocks* are opposite the windows! It was 'Royal Oak,' 29th of May, when we visited Weston: and a graceless rogue of a rustic was at the time undergoing punishment in the stocks. The young men parading the village with oak apples in their hats, were nearly all intoxicated. Happily, thought we, Cowper no longer exists to witness this desecration of his beloved Weston! We met with an old family servant of the poet, named Sally Brown, who talked with affectionate interest of the 'poor dear gentleman,' and of the unhappy malady under which he labored.—Cowper and Mrs. Unwin are spoken of by the villagers, as 'Squire Cowper and Madam Unwin!' 'Such is fame!' The mansion house of the Throgmortons, celebrated by Cowper, has been razed to the ground. The proprietor resides in another country; and to 'save expenses,' the old seat of the family was pulled down. The 'wilderness is overgrown with weeds;' and the 'alcove,' carved with many a name, has fallen into equal neglect. The bells of Olney were sounding sweetly in the distance, when we paced this deserted spot, by the colonade of elms described by the poet. The noisy, industrious rooks were cawing among its woods; and the 'silent Ouse,' pursuing its sinuous course among the rich meadows, was just visible below Clifton Tower. Compared with the scenery around Huntingdon, the neighborhood of Olney might well appear a sort of poetical paradise. The whole country seems consecrated to the memory of Cowper; and there,

'If we may unbodied choose a Sanctuary.'

his gentle spirit is undoubtedly still a visitant.

PARENTAL GOVERNMENT.

An occasional correspondent at Washington of the Journal of Commerce, after alluding to the murder of Kendall, and a recent case of embezzlement at Alexandria, in which two young men were concerned, and, in consequence of which they have fled to a remote part of the country, makes the following appropriate remarks:

"One sad defect of our times is the want of due parental government. Parental authority is little enforced, maternal indulgence is liberally extended, and so young men come to care for neither father nor mother, when their appetites and passions are to be indulged. Here in the vicinity of the region where the illustrious Washington set such an example of filial obedience in youth, as prefigured his ability to command in age, our young men forget their duty to themselves and their country, in forsaking the path of morality and obedience to parents. With the fearful example of Spencer before their mind's eye, it is not surprising they will seek the company of the vicious and the profane, and rush into the jaws of danger, as the horse rusheth to the battle. Nor are parents guiltless in the matter. How little pains do parents in general bestow in strengthening the principle and cultivating the habit of obedience in their sons, that really seem to need it more than the gentle and affectionate daughters, who, in the comparison, seldom give cause for anguish in the bosom that has loved and nurtured them. Many men have taken great care of the affairs of the State, and some even of the Church, who have neglected their own children, and thus pierced themselves through with many sorrows. Even that High Priest of Israel, honored as he was with the lofty sacerdotal mitre, had sons who "made themselves vile, and he restrained them not." And Israel's most illustrious King, too, sowed the seeds of discord and disgrace in his own household. His own ill timed indulgence prepared the way for those bitter tears he afterwards shed at the wretched and ignominious death of his beautiful, idolized, and profligate son Absolom. When Charles J. Fox's father was Secretary of War, having finished a long despatch, and being about to send it, Charles, who stood by, said, "Papa, I have a mind to throw this ink over the paper." "Do, my dear," said the father, "if it will give you any pleasure." No sooner said than the black fluid was sprawling over the document. The father, with singular submission, proceeded to re-write the whole thing. At another time, he wantonly broke his father's watch to pieces, without a word of reproof. Henry Fox went on the *no restraint* principle, and he paid dearly for it—at least in purse—having, it is said, disbursed $100,000 to support the vices of his son, who was a giant gambler, squandering a vast fortune; as well as a giant orator, scattering the wealth of his eloquence with a profuse and magnificent hand. But how dim is the highest glory of intellect without the accompaniment of moral principle! When Lord Holland, travelling with his son on the continent, gave him five guineas a night, to be spent in games of hazard, he might have thought he was making him an accomplished gambler, but it was at the sacrifice of principles of virtue, which could not be estimated by silver and gold!"

A STORY OF THE REVOLUTION.

The following story, related by a mother to her children a few years since, will show the spirit which existed among the people of New England at the trying period to which it relates.

"Late in the afternoon of one of the hot days in May '76, when I was a few months short of fifteen years old, notice came to Townsend place where my father used to live, that fifteen troops were wanted.

"The training band was instantly aroused, and my brother, next older than I, with others, was selected. He did not return till late at night when all were in bed. When I rose in the morning I found my mother in tears, who informed me that my brother John was to march the day after to-morrow morning at sunrise. My father was at Boston, in the Massachusetts Assembly. Mother said that John was supplied with summer clothes, he must be away seven or eight months, and would suffer for want of winter garments. There was at this time no stores, nor articles to be had except such as each family would make itself. The sight of a mother's tears always brought all the hidden strength of the mind to action. I immediately asked her what garments were needful. She replied 'panloons.'

"Oh, if that is all," said I, "we will spin and weave him a pair before he goes."

"Tut," said my mother," the wool is on the sheep's back and the sheep are in the pasture."

I immediately turned to my younger brother, and bade him take a salt dish and call them to the yard.

Mother replied, "poor child there are no sheep shears within three miles and a half."

"I have some small shears in the loom," said I.

"But we can't spin and weave it in so short a time."

"I am certain we can, mother."

"How can we weave it?—there is a long web of linen in the loom,"

"No matter, I can find an empty loom."

By this time the sound of the sheep made me quicken my steps towards the yard. I requested my sister to bring me the wheel and cards, while I went for the wool. I went into the yard with my brother, and secured a white sheep, from which I sheared, with my loom shears, half enough for a web; we then let her go with the rest of the fleece I sent the wool in by my sister. Luther ran for a black sheep, and held her while I cut off wool for my filling, and half of the warp, and then we allowed her to go with the remaining part of the fleece.

The Wool thus obtained was duly carded and spun, washed, seized, and dried; a loom was found a few doors off, the web got in, woven and prepared, cut and made, two or three hours before my brother's departure—that is to say, in forty hours from the commencement, without help from any modern improvement."

The good old lady closed by saying, "I felt no weariness, I wept not. I was serving my country. I was assisting my poor mother. I was preparing a garment for my darling brother.

The garment being finished, I retired and wept, till my overcharged and bursting heart was relieved."

This brother was, perhaps, one of Gen. Stark's soldiers, and with such a spirit to cope with need we wonder that Burgoyne did not execute his threat of marching through the heart of America!

STATISTICS OF LOWELL.

From a summary of the contents of a book recently published, we compile some interesting facts concerning the history, progress and condition of the manufacturing city of Lowell. The first attempt to establish manufactures there, was made in 1813, when Messrs. Whiting & Fletcher, erected a small, wooden building, 60 feet long and 50 wide, at a cost of $2,500, for the manufacture of cotton. In 1821, the Waltham Company was incorporated with a capital of $600,000. The foundation of the first mill was laid in 1822, and the first return of cloth was made in November, 1823. A machine shop costing $150,000 was completed in 1825. In 1826 the place was incorporated, with a population of 2500, into a town, and named after Francis Cabot Lowell, a distinguished agent in the introduction of cotton manufactures into this country. In 1829 its population was 200; in 1826, 2500; in 1836, 17,633, and in March of the latter year it became a city.

The "Locks and Canal Company," continues its operations under its charter of 1792, with a capital stock of $600.000, and supplies water, machinery, &c., to the mills. They have two shops, employ steadily 500 male laborers and sometimes twice as many, manufacture annually 1225 tons of wrought and cast iron, and consume 15,000 bushels of charcoal, 200 chaldrons of smith's coal, 400 tons of hard coal, and 2300 gallons of oil. The following is a list of the manufacturing companies of Lowell, with their capital, number of males and females employed and the yards of cloth manufactured per week:

Companies.	Capital.	Females.	Males.	Yds.
Merrimac,	$2,000,000	1250	550	250,000
Hamilton,	2,200,000	950	250	110,000
Appleton,	600,000	340	65	100,000
Lowell,	600,000	—	—	2,500
Middlesex,	750 000	550	250	14,400
Suffolk,	600,000	340	70	100,000
Tremont,	600,000	360	70	115,000
Lawrence,	1,500,000	900	170	210,000
Boott,	1,200,000	780	130	185.000
Massachusetts	1,200,000	750	160	292,000

The ten companies consume annually 12,100 tons of coal, 3,070 cords of wood, 62,549 gallons of sperm and 19,000 of other oil.

Of the whole population of Lowell, 6,320 females and 2,915 males, together 9,235, are employed as operatives either in the mills, or connected with other mechanical employments.

There are 33 mills, and about 550 houses belonging to the corporations.

The capital invested in manufacturing and mechanical enterprises $12,000,000.

There are made in Lowell every week 1,456,100 yards of cloth, or 75,868 000 yards per year.

The cotton worked up every year is 61,100 bales.

The printed calicoes made annually amount to 14,000,000.

The wages paid out annually, amount to more than $1,500,000, and the annual profit of this immense business has been estimated at the same amount, or about 12 1-2 per cent.

The average daily time of running the mills is 12 hours and ten minutes. The average number of hours during which the females labor is *ten and a half*. The healthfulness of Lowell, and of the labor carried on there, may be inferred from this statement of the comparative average mortality of four places from the year 1840 to 1844, both inclusive:

Providence, the deaths were	1 in 41
Salem, " " "	1 in 54
Worcester " " "	1 in 52
Lowell, " " "	1 in 57

Out of the 6,786 females employed in the mills, only 46 have been dismissed from their boarding houses for bad conduct. The females after an average of four years and a half spent in factory labor, return to their homes, and their places are filled by others. Lowell thus escapes having a *permanent* factory population composed of factory operatives; and in this circumstance may be found an explanation of the wide contrast between the morals of that city and those of English manufacturing towns.

Of the 6,320 female operatives in Lowell, Massachusetts furnishes one-eighth, Maine one-fourth, New Hampshire one-third, Vermont one-fifth, Ireland one-fourteenth, all other places, principally Canada, one-seventeenth. More than three-sevnths of the whole, or 2,714, are connected with some Sunday school, either as teachers or pupils. About three eighths, or 2,276, are church members. 527 have been teachers in common schools.

The average wages of the female operatives are about $2 per week, besides board; the sums earned range from 75 cents to $4,75. The factory girls of Lowell have $100,000 in the Savings Bank in the city.

These facts, with many others of great interest, are from a little work recently published, entitled "Lowell as it was, and as it is,—by Rev. H. A. Miles." [Mail.

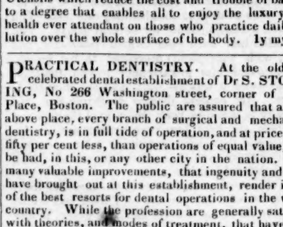
INFIRMARY FOR THE RADICAL CURE OF HERNIA OR RUPTURE, VARICOCELE, &c. DR. HEATON devotes special attention to the above and analogous diseases, and is able to effect a Radical Cure under almost every variety of form in which they occur, at his Infirmary No 40 Lincoln St., daily, from 1 to 2½ o'clock; and at his office No 7 Winter Street, Boston, as usual, except when attending to professional calls.

Dr. H. has an improved Truss or Hernial Supporter, for the retention and relief of RUPTURE, possessing many advantages over those generally used, from its peculiar adaptation to the anatomy of the parts, which may also be had by applications jy12

WATERMAN'S
Kitchen Furnishing Rooms.
No 85 Cornhill, 6 Brattle, and 73 Court Streets.

THOSE on the eve of House-keeping will find at this establishment every thing appertaining to a well furnished kitchen, (the foundation of all good house-keeping,) with catalogues of his extensive assortment to facilitate in making a judicious selection.

Also, the celebrated



BOSTON BATHING PAN:
—AND—
PATENT PNEUMATIC SHOWER BATH!

Utensils which reduce the cost and trouble of bathing to a degree that enables all to enjoy the luxury and health ever attendant on those who practice daily ablution over the whole surface of the body. 1y m31

PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that vitiates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stumps will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint that the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connecting with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr S. would also inform those whose misfortune it has been to have a cleft, or deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy12

FAMILY SCHOOL AT GERMANTOWN, QUINCY. MISSES SULLIVAN intend commencing the Autumn Term of their School on Thursday, Aug 7th. Length of Term twelve weeks.

Miss MARY A. SPALDING will continue to be associated with them.

The conductors of this School aim to surround their pupils with good moral influences, and to combine the advantages of correct mental training, with healthful recreation and physical exercise. For the latter, the location affords various facilities, particularly seabathing, to which careful attention is given.

On the Sabbath, opportunity will be given to attend public worship with either of the religious societies.

TUITION.—Common English branches, $4,00; Higher English branches, 5,00; Languages, each, 1,50 additional; Drawing, Painting and Needlework, 1,50; 24 Music Lessons, and use of Piano-Forte, 7,00; Vocal Music and Calisthenics, without extra charge.

Board, including washing, and riding to attend public worship, $2,00 per week.

Information concerning location, &c., may be obtained of Dea. B. Spalding, No 37 Hanover street, Boston. Inquiry may also be made at Germantown, or by letter directed to the care of Dea. J. Sullivan, Quincy, Mass.

REFERENCES.—Rev William Hague, Rev N. Colver, Dea S. G. Shipley, Dr George Shattuck, Mrs J. B. Read, No 6 Howard street, Mr B. Wisner Bush, School street, Boston—Dr Jonathan Wild, Braintree, Rev Bradley Miner, Dorchester, Rev William Allen, Elisha Marsh, Esq, Quincy.

A few individuals, or a small family, can be accommodated with board, at the same place. aug 23

DR. C SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.

The School is *wholly distinct* from 'The Charlestown Female Seminary,' with which it is sometimes confounded; and, so far as relates to *boarding-pupils*, it is designed to meet the wants of those who prefer, when about to send daughters from home, to place them *in the private family of the Teacher*. Parents at a distance will see the importance of having their daughters where some one will exercise a constant supervision over them,—a responsibility which Dr. C. prefers to assume in relation to those who may enter his School.

The *next Term* will commence on Monday, the 8th of September, and continue 15 weeks. Circulars will be addressed to those who may desire more particular information.

REFERENCES.—Drs A. R. Thompson and W. J. Walker, Rev Messrs George E. Ellis, Wm Ives Buddington and E. H. Chapin, Charlestown; George B. Emerson and George S. Hillard, Esqs., Boston; Rev F. A. Farley, Brooklyn, N. Y. and Rev Dr Wayland, Providence. jy26

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in joint of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

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WANTED. A liberal price will be given for the following back numbers of the Christian Register, to be left or sent to this Office. Any or all would be desirable. Vol 13, No 27; Vol 14, Nos 3, 11, 22, 23; Vol 16, No 23. jy26

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